The Manifest Truth in Defense of the

Most Trustworthy One

By:

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A Free English Adaptation

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Introduction

All praise is due to Allaah, Lord of all the worlds. We praise Him; we seek for His help, forgiveness and guidance. We seek refuge with Allaah from the evils of our own souls and misdeeds. None can mislead whomsoever Allaah guides, and none can guide whomsoever Allaah causes to go astray.

I testify that there is no deity worthy of being worshiped except Allaah. He is One and He has no partner. I equally testify that Muhammad is the servant of Allaah and His Messenger.

The Messenger of Allaah, ***sallallaahu alayhi wasallam*** conveyed the Message, discharged the trust, advised the Ummah and fought in the way of Allaah as he should.

To proceed, in the light of the heinous and malicious attack being currently launched against the personality of our Prophet, Muhammad, ***sallallaahu alayhi wasallam***, as represented by the Norwegian and Danish media campaigns, which aimed at tarnishing the image of the Prophet of Islaam, it then becomes obligatory upon the Muslims to rise up and support their noble Prophet and defend him with their lives and properties, in demonstration of their love for him and in giving him preference over their own lives, properties and children. This is the evidence of the true and sincere faith. The Messenger of Allaah, ***sallallaahu alayhi wasallam*** said, in a hadeeth recorded by Al-Bukhaaree and Muslim, "None of you would truly believe until I am dearer to him than his children, parents and all people."

However, I would like to emphasize here that, no matter how vicious and malicious these attack may be, they can never, in the least, diminish the status of the Prophet, ***sallallaahu alayhi wasallam*** in the hearts of the people, regardless of their religions, sects or ideologies. For, all fair-minded men acknowledged his greatness, and he is enormously respected by even his enemies throughout history.

Historians have mentioned how the Christian kings would honour the Prophet's letters to them.

Ibn Hajar said, "As-Suhaili reported that he was informed that Heraclius, the then Roman Emperor, put the Prophet's message to him in a golden tube out of respect for him, and that the letter was inherited generation after generation until it ended up in the hand of the European king who conquered Toledo.[١] It then fell into the hand of his grandson.

Some of our companions informed me that Abdul-Malik ibn Sa'd, one of the Muslims' commanded met with that king and showed him the letter. When the latter saw it, he shed tears and asked Abdul-Malik to allow him to kiss it but he refused."

Alphonse de LaMartaine, the French scholar, said about Prophet Muhammad, ***sallallaahu alayhi wasallam***:

"If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad? The most famous men created arms, laws, and empires only. They founded,

[١] It is a town is Spain

if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples, dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and the souls."[١]

The English thinker George Bernard Shaw, in his book,' **'The Genuine Islam'**[٢] wrote:

"If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam. I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion for from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

This is just to mention a few examples.

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[١] See: 'Historie de la Turquie,' Lamartine, Paris, ١٨٥٤, Vol. II, pp. ٢٧٦-٢٧٧. Paris, ١٨٥٤
[٢] Vol. ١, No. ٨, ١٩٣٦

I feel that there is a great victory for Islaam in these attacks; for they could lead to the spread of the religion in Europe, America and the world at large.

It is in the light of this that I decided to write this treatise as a way of supporting our beloved Prophet, Muhammad, ***sallallaahu alayhi wasallam***. This is the least we can do.

I beseech Allaah the Exalted to accept this effort and make it sincere for His sake. I also ask Him to resurrect me and all those who support the Prophet, ***sallallaahu alayhi wasallam*** and defend his religion in his company and to bless us with drinking from his noble Lake-Fountain after which we shall never be thirsty.

Peace and blessing be upon our Prophet Muhammad, his household and companions.

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Chapter One

Proofs of Muhammad's Prophethood

That Muhammad, *sallallaahu alayhi wasallam* is Prophet of Allaah is an indisputable fact. Disputing such a clear fact is tantamount to denying Allaah's Lordship and His exclusive right to be worshipped. It is also tantamount to denying all divine books and ordainments and the prophethood of all the Prophets who came before him.

This is because; the divine messages that came before him could only be known in their proper forms through Prophet Muhammad, *sallallaahu alayhi wasallam*. All Prophets who came before him predicted his coming. Therefore, belying him implies belying the Messengers who came before him.

Muhammad, *sallallaahu alayhi wasallam* is the Prophet who came with astounding signs that no other Prophet before him came with. As such, if his prophethood could be denied, in spite of these unparalleled and incontrovertible proofs, then the prophethood of other Prophets who came before has greater reason to be denied.[١]

It is painfully surprising that these vicious attacks could come from individuals among the People of the Scripture. Since what is naturally expected is that People of the Scripture should respect the Messengers and their Messages, even if they do not believe in them. It follows then that these countries that attack the

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[١] See: Hidayah al-Hayarah p٣٥٩-٣٦٥

Messenger of Islaam are only polytheistic countries disguising in the cloak of Christianity and that their type of Christianity is mired by paganism and remnants of superstitious beliefs of the ancient Greek founded by Paul.

Establishment of Muhammad's prophethood needs no proof; for whatever proofs provided are nothing compared to the evidence derived from his truthfulness. The wide condemnation of these attacks seen from Muslims, whose hearts are filled with love for him, all over the world is enough a practical evidence of the genuineness of his prophethood.

If Muhammad, ***sallallaahu alayhi wasallam*** had not been sincere, would his religion have endured and prevailed over all other religions for more than fourteen centuries?! Indeed, things from the unseen he predicted their occurrence long before he died, had actually came to pass. Can this indicate anything but truthfulness of his message?!

Here, I would like to shed some light on prominent signs of his prophethood:

One: His Being Supported with Great Miracles of which the Qur'aan is the Greatest

Allaah has supported our Prophet Muhammad, ***sallallaahu alayhi wasallam*** with great miracles and signs which He had not given any of the past Prophets. His miracles superseded those of other Prophets and Messengers that one of the scholars said, "The Messenger, ***sallallaahu alayhi wasallam*** was blessed with excellent

qualities and miracles that are greater than those given to all the other Prophets combined."[١]

Al-Hulaymi – may Allaah have mercy upon him – said, "Some scholars mentioned that signs of his prophethood reached up to a thousand signs."[٢]

One of his greatest signs is the glorious Qur'aan that can never be touched with falsehood either from the front or from the back. Al-Bukhaari and Muslim reported on the authority of Abu Hurayrah – may Allah be pleased with him – that the Prophet, ***sallallaahu alayhi wasallam*** said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allaah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."[٣]

Adh-Dhahabi said in his comment on this hadeeth, "This greatest miracle is the Qur'aan. For, each of the past Prophets would bring miracles that would expire after his death, thereby making him have few followers. But the followers of our Prophet Muhammad are numerous due to the fact that his greatest miracle abides after his death, leading many of those who hear the Qur'aan throughout ages believe in Allaah and His Messenger. That is why he said: '***So I hope that my followers will***

[١] See: Dalaa'il an-Nubuwwa by Abu Nu'aym ٢٥٨٢; and Ash-Shafa ١/٥٢٣-٥٢٥
[٢] See: Shu'ab al-Eemaan ١/٢٦٣
[٣] Al-Bukhaari, Book of Virtues of the Qur'aan, hadeeth ٤٦٩٦; and Muslim, Book of Eemaan, hadeeth ٢٣٩

outnumber the followers of the other Prophets on the Day of Resurrection.""[١]

Ibn Hajar, on his comment on this hadeeth, mentioned a number of meanings, among which are:

- The Qur'aan is the greatest miracle with which the Messenger of Allaah, ***sallallaahu alayhi wasallam*** challenged both the Arabs and non-Arabs. It is his exclusive – but not his only – miracle.
- The Qur'aan is unparalleled as opposed to other miracles.
- No Prophet before was ever given an exclusive miracle that other Prophets did not have. As for Prophet Muhammad, ***sallallaahu alayhi wasallam***, no Prophet before him was a miracle like the one he was given.
- Miracles of the past Prophets expired with the expiration of their ages. As for the miracle of the Noble Qur'aan, it is everlasting.[٢]

In a number of verses from the Qur'aan, Allaah challenged the disbelievers to produce the like of the Qur'aan.

Allaah says,

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[١] As-Seerah by Adh-Dhahabi p٢٨٦
[٢] See: Fathul-Baari ٨/٦٢٣

﴿ وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ ﴾

"***And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad (peace be upon him) then produce a Sûrah (Chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.***" (Al-Baqarah ٢:٢٣-٢٤)

Allaah's word, '***then produce a Sûrah (Chapter) of the like thereof***' is a clear challenge; His word, '***call your witnesses (supporters and helpers) besides Allâh, if you are truthful***' is another challenge; and His saying, '***But if you do it not, and you can never do it, then fear the Fire…***' is a third challenge. These words contain information about the future, which is that they would not be able to do so. And it happened that they could not. This definite statement could not have come except from the One Who knows all that is hidden.

In another place in the Qur'aan, the challenge was repeated. Allaah says,

﴿ وَمَا كَانَ هَـٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣٨﴾ ﴾

"*And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Taurât (Torah), and the Injeel (Gospel)) and a full explanation of the Book (i.e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the 'Alamîn (mankind, jinn, and all that exists). Or do they say: "He (Muhammad (peace be upon him)) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!"*" (Yoonus ١٠:٣٧-٣٨)[١]

The above verses contain two challenges; but no human being was able to rise up to any of them.

In a third place, Allaah says,

[١] See: Ithbaat Nubuwwat Muhammad –sallallaahu alayhi wasallam, by Ahmad Az-Zaydi p٢٢; and Lawami' Al-Anwar ١/١٧١-١٧٢

﴿ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَـٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿١٣﴾ فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَـٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾ ﴾

"Or they say, "He (Prophet Muhammad (peace be upon him)) forged it (the Qur'an)." Say: "Bring you then ten forged Sûrahs (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!" If then they answer you not, know then that it is (the Revelation (this Qur'ân)) is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islâm)?" (Hood ١١:١٣-١٤)

In a fourth place, Allaah says,

﴿ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَـٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ ﴾

"Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."" (Al-Israa ١٧:٨٨)

This challenge could not have come from a human being since it was based upon knowledge of the future. It is then known that it was from the Lord, Glorified and Exalted.

Fifthly, Allaah says,

﴿ قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾ ﴾

"Say (to them, O Muhammad (peace be upon him)) "Then bring a Book from Allâh, which is a better guide than these two (the Taurât (Torah) and the Qur'ân), that I may follow it, if you are truthful." But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists)." (Al-Qasas ٢٨:٤٩-٥٠)

Allaah's statement, '*Then bring a Book from Allâh*'; His statement, '*But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts*' is another challenge as well as a rebuke for them for failing to believe in the Qur'aan though they were unable to produce the like thereof. And His statement, '*And who is more astray than one who follows his own lusts, without guidance from Allâh?*' is another challenge.

All the above verses explicitly contain challenge. There are many other verses in which the challenge was made implicitly.[1]

In spite of all these challenges, the disbelievers were unable to do anything. Their inability is confirmed by these two proofs:

One: Had they been able to meet this challenge, it would have been widely transmitted. For, transmitting such an event is among the most enticing matters to the disbelievers. Also, it could not be claimed that the challenge was met but not transmitted. For, it is impossible to hide such potentially important information.

Additionally, this could be said concerning the miracle of every Prophet; thereby declaring all the miracles of the Prophets as false.

Two: If the disbelievers had been able to challenge this miracle, it would have been enough an evidence for them to prove the falsity of the Prophet's message.

Also, if the Messenger of Allaah, ***sallallaahu alayhi wasallam*** had not been sure of their inability, he would not have challenged them, especially since they were from many nations, and were known for eloquence and oration. It is then certainly known that meeting this challenge is far beyond the disbelievers' ability.[2]

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[1] See: Ithbaat Nubuwwat Muhammad –sallallaahu alayhi wasallam, by Ahmad Az-Zaydi p٢٢-٢٥

[2] See: I'jaz Al-Qur'aan by Al-Baqillani p٤٣; A'laam An-Nubuwwa by Al-Maawardi p٧١; and Shamaa'il Ar-Rasuool by Ibn Katheer, p١٢٧

Some scholars said, "Proofs of Muhammad's prophethood are abundant in the Glorious Book (the Qur'aan). The entire Qur'aan, rather every ***Soorah*** of it is evidence for truthfulness of the Prophet's message. Therefore, the proofs indicating the inability of any creature to produce anything like the Qur'aan are more than a thousand. And this is one of the wonders of that Great Book."[١]

The scholars have explained the inimitability of the Qur'aan in many ways; and I am going to succinctly mention these in following points:

One: The Qur'aan is inimitable in terms of eloquence and rhetoric, and in terms of its style. It is totally different from familiar human words of any style. The Arabs did not have any speech with that length and characterized by that eloquence and fluency. All that is attributed to their poets and orators are not more than a number of statements and few words of wisdom.

That is why you find some of them excelling in one art and not in another. In addition to this, these statements of theirs could be challenged and they could have imperfection and lack of coherence. As for the Qur'aan, it enjoys the highest degree of eloquence and fluency in all its verses and ***soorahs***, in spite of its length.

The Qur'aan, in spite of its divergent topics – ranging from promises and warnings, exhortations and threats, legislations and

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[١] Istikhraaj Al-Jidaal Min Al-Qur'aan Al-Kareem by Ibin Al-Hanbali ٣/٥٤

rulings – is uniquely arranged with no contradiction or discrepancy.

The glorious Book, though characterized with succinctness, is full of meanings. Consider Allaah's noble word,

﴿ وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِي ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ ﴾

"And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), O men of understanding, that you may become pious." (Al-Baqarah ٢:١٧٩)

Shaykh Muhammad ibn Ya'qoob Al-Fairuzabadi – may Allaah have mercy upon him – said, "The above verse, which consists of only fourteen words [in its Arabic version, of course] has more than a million meanings. The scholars of the Sharee'ah explained these meanings in thousands of volumes. Even yet, they could not encompass all the meanings."[١]

Also consider His word,

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ ﴾

"Friends ***on that Day will be foes one to another except the pious."*** (Az-Zukhruf ٤٣:٦٧)

And His saying,

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ ﴾

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[١] Basaa'ir Dhawi Tamyeez ١/٦٩

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." (Al-A'raaf ٧:١٩٩)

This verse encompasses all noble characters.

__Two__: The Qur'aan contains news of the unseen that could not have been known by any human, such as that mentioned in Allaah's saying,

﴿ الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ ﴾

"Alif-Lâm-Mîm. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious." (Ar-Room ٣٠:١-٣)

And what is mentioned in this verse came to pass as it was mentioned.

In another verse, Allaah says,

﴿ لَّقَدۡ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءۡيَا بِٱلۡحَقِّۖ لَتَدۡخُلُنَّ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمۡ وَمُقَصِّرِينَ لَا تَخَافُونَۖ فَعَلِمَ مَا لَمۡ تَعۡلَمُواْ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتۡحٗا قَرِيبًا ۝٢٧ ﴾

"Indeed Allâh shall fulfil the true vision which He showed to His Messenger (peace be upon him) (i.e. the Prophet (peace be upon him) saw a dream that he has entered Makkah along with his

Companions, having their (head) hair shaved and cut short) in very truth. Certainly, you shall enter Al-Masjid-al-Harâm, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory." (Al-Fath ٤٨:٢٧)

And the Almighty says in another,

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾ ﴾

"He it is Who has sent His Messenger (Muhammad (peace be upon him)) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (peace be upon him) hate (it)." (As-Saff ٥١:٩)

The promise of Allaah as mentioned in the verse came to pass and the religion of Allaah prevailed over other religions.

In yet another verse, Allaah says, addressing His Messenger Muhammad,

﴿ قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٤﴾ ﴾

“Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."” (Al-Baqarah ٢:٩٤)

As this saying of Allaah would turn out, none of the Jews addressed in this verse longed for death. Thus did Muhammad’s inimitable miracle prevail and his proof triumph, and all praise is due to Allaah.

<u>**Three**</u>: The Qur’aan contains news of the past and extinct nations. Stories of these nations could never have otherwise been known, and nothing remained about them but little information possessed by some scholars from among People of the Scripture. That is if we are to overlook the corruption, omissions and abominable things attributed to Allaah’s Prophets – peace be upon them – that have overwhelmed these books. Allaah says,

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَـٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَـٰفِلِينَ ﴿٣﴾ ﴾

“We relate unto you (Muhammad (peace be upon him)) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân).” (Yoosuf ١٢:٣)

And He says,

﴿ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ ﴾

"This is of the news of the Ghaib (Unseen) which We reveal to you (O Muhammad (peace be upon him)). You were not (present) with them when they arranged their plan together, and (while) they were plotting." (Yoosuf ١٢:١٠٣)

He also says,

﴿ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ ﴾

"Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the (Allâh's existing Books) which were before it (i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh) and a detailed explanation of everything and a guide and a Mercy for the people who believe." (Yoosuf ١٢:١١١)

In another verse, Allaah says,

﴿ تِلْكَ مِنْ أَنبَاءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَـٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ ﴾

"This is of the news of the Unseen which We reveal unto you (O Muhammad (peace be upon him)) neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the pious." (Hood ١١:٤٩)

Four: The Qur'aan includes information of what is hidden in the hearts and minds. Examples of this are the following sayings of Allaah,

﴿ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ ﴾

"When two parties from among you were about to lose heart, but Allâh was their Walî (Supporter and Protector). And in Allâh should the believers put their trust." (Aal 'Imraan ٣:١٢٢)

In the above verse, Allaah informed His Messenger of beliefs some parties from among the Muslims were holding in their minds.

He also says, referring to the hypocrites and what they bore in their hearts,

﴿ وَإِذَا جَآءُوكَ حَيَّوۡكَ بِمَا لَمۡ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِيٓ أَنفُسِهِمۡ لَوۡلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُۚ ﴾

"And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" (Al-Mujaadilah ٥٨:٨)

Five: The Qur'aan overwhelms hearts with awe and fear whenever it is recited. It leaves impacts on minds and its repeated recitation never causes boredom to the listener. That is why many companions embraced Islaam when they heard it. Allaah says,

﴿ لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ ٱللَّهِ ﴾

"Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh." (Al-Hashr ٥٩:٢١)

Six: Inimitability of the Qur'aan in terms of its legislations and rulings that far superseded and excelled above all other systems and statutes.

Seven: Allaah has guaranteed the protection of the Qur'aan. Therefore, it is impossible for any human to add anything to or omit anything from it. If any human attempts to do so, he will be exposed.

<u>Eight</u>: The glorious Qur'aan is scientifically inimitable. This vividly manifests in its invitation to reasoning and its encouragement of reflection over Allaah's creation. Allaah says,

﴿ قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَا تُغۡنِي ٱلۡأٓيَٰتُ وَٱلنُّذُرُ عَن قَوۡمٖ لَّا يُؤۡمِنُونَ ١٠١ ﴾

"Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not." (Yoonus ١٠:١٠١)

He also says,

﴿ وَفِي ٱلۡأَرۡضِ ءَايَٰتٞ لِّلۡمُوقِنِينَ ٢٠ وَفِيٓ أَنفُسِكُمۡۚ أَفَلَا تُبۡصِرُونَ ٢١ ﴾

"And on the earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?" (Adh-Dhaariyaat ٥١:٢٠-٢١)

Maurice Bucaille[١] said, "Only after consultations with several specialists in linguistics and exegesis, both Muslim and non-Muslim, was I convinced that a new concept might be formed from such a study: the compatibility between the statements in the Qur'an and firmly established data of modern science with regard to subjects on which nobody at the time of Muhammad - not even the Prophet himself - could have had access to the knowledge we possess today. Since then, I have not found in the

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[١] In his book, The Qur'an and Modern Science

Qur'an any support given to the myths or superstitions present at the time the text was communicated to man."

Some scholars such as Abu Al-Qaasim At-Taymi and Abu Husayn Az-Zaydi regard 'Sarfah' (Intellectual Diversion) as a kind of miraculous nature of the Qur'aan. But this is an invalid view. For, diversion is not in any way a miracle.

This erroneous opinion is held by some speculative theologians such as Ibraaheem ibn Sayyaar An-Nazzaam. He claimed that uniquely symmetrical arrangement of the contents of the Qur'aan and their excellent composition are not a miracle for Muhammad, ***sallallaahu alayhi wasallam*** neither do they indicate his truthfulness in his claim of Prophethood. He claimed that the only thing that indicates his truthfulness are the news of the unseen that are in the Qur'aan. As for its excellent arrangement and outstandingly orderly composition, humans are capable of producing the like thereof and even better.[١]

Other proponents of this opinions are Abu Al—Ma'aali Al-Juwayni,[٢] some Qadarites and Ibn Hazm al-Andalusi.[٣]

This opinion seems to disprove the inimitability of the Qur'aan in terms of its arrangement, composition and eloquence and that the inability of the Arabs to produce the like of the Qur'aan was due to the fact that they were supernaturally diverted from doing so. The supporters of this opinion to one of the following two groups:

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[١] See: Al-Farq Bayn Al-Firaq p١٢٨; and Al-Intizaar by Al-Khayyaat p٦٨
[٢] See: Al-'Aqeedah An-Nizamiyyah p٧٣-٧٤
[٣] See: Al-Fasl Fil-Milal Wan-Nihal ٣/٢٧-٢٩

<u>One</u>: Those who believe that Allaah used an external means to divert the Arabs from contradicting the Qur'aan. This is the view of An-Nazzaam.

<u>Two</u>: Those who believe that Allaah dispossessed the Arabs of their intellectual and oratorical talents so that they would not be able to contradict the Qur'aan in its eloquence.[١]

This opinion is, however, the weakest and the falsest of all opinions, according to Shaykh Al-Islaam Ibn Taymiyyah.[٢] The falsity of this view is manifested in the following ways:

<u>One</u>: Allaah, the Exalted, addressed His Messenger,

﴿ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ ﴾

"Say: If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."" (Al-Israa ١٧:٨٨)

Had the inimitability of the Qur'aan been in the so-called diversion, then the getting together of the mankind and the jinn would have been meaningless; because they had all been incapacitated.

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[١] See: A'laam An-Nubuwwa by Al-Maawardi p٧٢; and Mabaahith fee I'jaaz Al-Qur'aan by Mustafa Muslim p٥٧

[٢] See: Al-Jawaab As-Saheeh ٤/٧٥

Two: Acceptance of this opinion necessitates that the Qur'aan is not a miracle; and it is known that there was a consensus among the Muslim scholars that the Qur'aan is a miracle long before the emergence of the concept of 'diversion'.[١]

Three: This opinion implies that the inimitability of the Qur'aan had expired with the expiration of the period of challenge (i.e. when it was being revealed). And this implication is against the consensus of the Ummah.[٢]

Four: If this claim was true, we would have found in pre-Islamic Arabic poetry that which could rival the Qur'aan in terms of eloquence; but none was found.[٣]

Five: If this opinion was correct, it would imply that the noble Qur'aan was like any other speech, with the only difference being that it could not be contradicted because Allaah had diverted the ability of humans away from doing so.

Six: Allaah has described the Qur'aan with qualities that could not be applicable to any other speech. Examples are the following sayings of Allaah:

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[١] See: As-Suyuti's Al-Itqaan ٢/٢٥٥-٢٥٦ and Al-Khasaais Al-Kubraa ١/١٩٤; and Al-Qurtubi's Al-Jaami' li-Ahkaam al-Qur'aan ١/٦٦

[٢] See: Al-Itqaan ٢/٢٥٥-٢٥٦

[٣] See: I'jaaz Al-Qur'aan by Al-Baaqillaani p٥٢-٥٣

﴿ وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَاْيْـَٔسِ ٱلَّذِينَ ءَامَنُوٓاْ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ﴾

"And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believe yet known that had Allâh willed, He could have guided all mankind?" (Ar-Ra'd ١٣:٣١)

﴿ ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَـٰبًا مُّتَشَـٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾ ﴾

"Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) and oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide." (Az-Zumar ٣٩:٢٣)

Seven: There disbelievers of the Prophet's time had many reasons to contradict the Qur'aan and challenge its inimitability. They were actually extremely desperate to do so. This is due to their severe animosity towards Muhammad, *sallallaahu alayhi wasallam* and the fact that the Qur'aan itself challenged them to bring even a single *Soorah* similar to it. Had the disbelievers been dispossessed of their capability, they would have realized that and they would have had the right to claim that it was the magic spell cast on them that prevented them from being able to contradict the Qur'aan.

Eight: The origin of this opinion could be traced back to the Brahmins.

Nine: The opinion denies the fact that the Qur'aan is, by itself, a miracle. And it is known that miracles of the Prophets were regarded as miracles on their own, whereby no human was able to contradict or produce the like thereof. Could it then be conceivable that Muhammad's everlasting miracle was lesser than those of the Prophets who came before him?!

Ten: This opinion is similar to a claim that the Qur'aan is just a magic imitated from others.

Eleven: There are many authentic reports that those Arabs were tremendously dazed by the eloquence and excellent composition of the Qur'aan. In fact, the second caliph Umar ibn Al-Khattaab and a number of eminent companions – may Allaah be pleased with them – embraced Islaam when they heard the Qur'aan being recited.

Twelve: Had it been true that the disbelievers were unable to produce the like of the Qur'aan and to contradict it was due to a supernatural diversion that weakened their resolve and dispossessed them of their oratorical skill, this would have been transmitted and the polytheists would have protested that. Therefore, this claim is false.

Thirteen: This claim is tantamount to demeaning the Arab's oratorical prowess and postulating that their level of eloquence is lesser than that of their pre-Islamic ancestors, both of which is untenable.

Fourteen: The disbelievers' admiration of the Qur'aan was due to its inimitability in many ways and not because they were unable to contradict it.[١]

After disproving the 'concept of diversion', let us go back to our discussion on the inimitability of the Qur'aan.

In the light of all the above-mentioned points combined, aspects of the Qur'aan's inimitability could be clearly seen. Nobody should claim that the inimitability manifests only in some aspects of the Book as opposed to other aspects. For, the divine challenge to produce the like thereof applied to the Book as whole, and not to only a part thereof.

The inability to produce the like of the Qur'aan applies to both humans and jinn. But how can we know the inability of the jinn?!

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[١] See: I'jaaz Al-Qur'aan by Al-Baaqillaani p٥٣-٥٤; A'laam An-Nubuwwah by Al-Maawardi, p٧٢; Manaahil Al-'Irfaan ٢/٣١٠-٣١٢; Izhaar Al-Haqq ٣/٧٩٨-٨٠٠; Mabaahith fi I'jaaz al-Qur'aan p٥٧-٦٢

The answer to this question lies in a number of points:

١. Allaah informed us of the inability of the human and the jinn to produce the like of the Qur’aan, even if they were to combine their efforts. If they were unable to produce the like thereof jointly, then there is a greater reason that they could no do so separately.

٢. Poetic passages of the jinn had been narrated and preserved, and they are not even as strong as those of the humans.

٣. Allaah tells us in the Qur’aan how the jinn greatly admired this Qur’aan in His saying,

﴿ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ ﴾

“And (remember) when We sent towards you (Muhammad (peace be upon him)) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsa (Moses), confirming what came before it: it guides to the truth and to a Straight Path (i.e. Islâm).” (Al-Ahqaaf ٤٦:٢٩-٣٠)

And in His saying,

﴿ قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا عَجَبٗا ۝ ﴾

"Say (O Muhammad (peace be upon him)) "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!" (Al-Jinn ٧٢:١)

Therefore, the inability of the jinn to produce the like of the Qur'aan could be vividly seen in the light of the above points.[١]

The Messenger of Allaah, ***sallallaahu alayhi wasallam*** has many other miracles and signs besides the Qur'aan. Books had been exclusively authored on these miracles. Some of the miracles are: the moon split for him, he put his hand in little and insufficient food and it became much and sufficient, trees bowed for him, the palm trunk on which he used to incline whenever he gave sermons moaned aloud when he left it, pebbles' glorified Allaah in his hand, his supplications were instantly accepted on several occasions, animals spoke and bowed to him, trees and stones saluted and bowed to him and a spring of water gushed out of his fingers.

All the above and many others are clear proofs testifying to his prophethood. Had it not been for fear of unnecessary elaboration,

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[١] See: I'jaaz Al-Qur'aan p٦٥; Al-Minhaaj fee Shu'ab Al-Eemaan ١/٢٨٣; and Al-Burhaan fee Uloom Al-Qur'aan ٢/١١١

I would have quoted hadeeths and reports on each of these miracles.[1]

There are reports attributed to some of latter scholars opining that the only miracle given to Prophet Muhammad, *sallallaahu alayhi wasallam* is the Qur'aan and that he had no other miracles. This opinion means practical rejection of the Sunnah, which is also tantamount to rejecting the rules of the Sharee'ah. For, those who conveyed the occurrence of these miracles to us are the same people who conveyed the rules of the Sharee'ah to us. This is especially so when it is known that our eminent scholars made painstaking efforts and were very meticulous in recording and verifying texts of the Sunnah and studying chains of transmitters.

Many of these miracles were consecutively narrated and their consecutive status was attested to by a number of erudite scholars. One of them is Shaykh Islaam Ibn Taymiyyah – may Allaah have mercy upon him – who said, "Some of his miracles are successively narrated that they are known to every Muslim. Examples of these are: the gushing out of a spring of water from his fingers, his putting his hand on little and insufficient food and it then became much and sufficient and the moaning of the palm trunk. Each of these three miracles was consecutively narrated and was widely reported by generations after generations. There

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[1] See: I'jaaz Al-Qur'aan by Al-Baaqillaani p٦٥; Al-Minhaaj fee Shi'ab Al-Eemaan ١/٢٨٣; and Al-Burhaan fee Uloom Al-Qur'aan ٢/١١١

was no generation of this Ummah among whom these signs were not extensively narrated."[١]

Another scholar who explicitly mentioned the consecutive nature of the reports on these miracles is Imaam Ibn Hajar Al-'Asqalaani – may Allaah have mercy upon him. He said, "In the light of the combination of the above reports it could be said with certainty that many supernatural things did occur on the Prophet's hand just like the certainty of reports of Haatim's generosity and Ali's bravery. Admittedly, some miracles are narrated in individual reports that are below the level of certainty. Nevertheless, many of the Prophetic miracles are so popular that they were successively reported by a large number of people in every stage of their chains of narration. If a person were to claim that the majority of these events were theoretically certain, that would be a correct claim."[٢]

Two: His Well-known Excellent Qualities before and after Being Commissioned as Prophet

Allaah, the Exalted says,

﴿ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ ۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآيِٕ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ

[١] See: Al-Jawaab As-Saheeh ٤/٢٢٧
[٢] See: Fat'h Al-Baari ٦/٦٧٣-٦٧٤

ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ ﴾

"And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad (peace be upon him)) "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." Say (O Muhammad (peace be upon him)) "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?" So who does more wrong than he who forges a lie against Allâh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!" (Yoonus ١٠:١٥-١٧)

The above verses affirm the prophethood of Muhammad, *sallallaahu alayhi wasallam* in many ways:

One: That he came with clear and irrefutable signs that only a stubbornly arrogant person can dispute.

Two: This Qur'aan is from Allaah and the evidences for that are:

A. The Prophet, ***sallallaahu alayhi wasallam*** informed us about that and he was known as a truthful and trustworthy person who never lied. His only nickname before he was commissioned a Prophet was 'Al-Ameen' (the truthful). Is it then conceivable that a man who had never lied in his relationship with men would invent lies against the Almighty Allaah?!

B. If the Qur'aan had been his own invention, he would have claimed credit for it.

Three: He grew up among an unlettered people, and he himself was unlettered. He could neither write nor read. He was in this situation for forty years. He was then sent with this revelation and this knowledge. This is nothing but a clear-cut proof of his prophethood and truthfulness.

Four: Before he was commissioned as a Prophet, he never sought anything of the known sciences neither did he visit any scholar. This fact is known to his Makkah contemporaries. That is why Allaah instructed him to tell the people of Makkah, "***Say (O Muhammad (peace be upon him)) "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"***" (Yoonus ١٠:١٦)

Five: The Messenger of Allaah, ***sallallaahu alayhi wasallam*** endured lots of harm and hardships in the course of his conveying the message of his Lord. But these hardships and tribulations did not change him in the least nor made him deviate from his path. Rather, he remained steadfast until Allaah made His religion

prevail. If he had been lying, he would have failed and been disgraced.

Six: His manners and characteristics were well-known before he was commissioned. He was never seen behaving immorally in any way. He was the truthful and the trustworthy. How then could his affair been confused with that of magicians and soothsayers who are the worst of mankind in terms of conduct and manners?![١]

Ali ibn Abi Taalib – may Allaah be pleased with him – narrated that he heard the Messenger of Allaah ***sallallaahu alayhi wasallam*** saying, "During the time of ignorance, I never intended to do anything that was inappropriate but twice, and on each occasion, Allaah, Glorified and Exalted is He, protected me. In the first occasion, I told a young Quraysh man while we were at the upper part of Makkah amid our flock of sheep: 'Look after my sheep for me this night. For, I want to engage in night conversation like other youths of Makkah.' He agreed. I then went out and came to the nearest house to Makkah. I heard sound of music, tambourine and flute. I inquired about what was happening and I was told that so and so Qurayshi man was getting married to so and so Qurayshi woman. I was taken away by that music and that sound that I felt asleep. I only woke up when I felt the heat of the sun in the morning.

I went back to my companion. He asked me what had happened and I told him. The same thing happened to me again. Aside from these two events, by Allaah, I never again sought to do any

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[١] See: Eethaar Al-Haqq Ala Al-Khalq p٢٣٥-٢٤١

of the inappropriate things that the people of the time of ignorance used to do until Allaah honored me with His message."[1]

Abdullaah ibn Umar – may Allaah be pleased with him and his father – narrated that the Messenger of Allaah *sallallaahu alayhi wasallam* met 'Amr ibn Nuwayfi' at the lower part of Baldah before he started receiving the revelation start. Amr presented to the Prophet *sallallaahu alayhi wasallam* a meal of meat but he refused to eat and said, "I do not eat of the meat you slaughter for your idols on stone alters. I only eat from that upon which the Name of Allaah is mentioned."[2]

Three: Stories of Past Prophets and Nations that He Brought to Our Knowledge

Allaah says,

﴿ ۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ نُوحٍ إِذۡ قَالَ لِقَوۡمِهِۦ يَٰقَوۡمِ إِن كَانَ كَبُرَ عَلَيۡكُم مَّقَامِي وَتَذۡكِيرِي بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلۡتُ فَأَجۡمِعُوٓاْ أَمۡرَكُمۡ وَشُرَكَآءَكُمۡ ﴾

"And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners." (Yoonus ١٠:٧١)

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[1] It is reported by Abu Nu'aym in Dalaail An-Nubuwwah ١/١٨٦

[2] Collected by Ahmad in his Musnad ٧/١٩٦-١٩٧ Shaykh Ahmad Shaakir classified its chain as authentic

He also says,

﴿ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلاً إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ ﴾

"Then after him We sent Messengers to their people. They brought them clear proofs." (Yoonus ١٠:٧٤)

He then says,

﴿ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُواْ وَكَانُواْ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ ﴾

"Then after them We sent Mûsa (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimûn (disbelievers, sinners, polytheists, criminals) folk." (Yoonus ١٠:٧٥)

This and other stories that the Qur'aan tells us about past Prophets and peoples such as the People of the Cave, story of Mary – peace be upon her, Al-Khidr – peace be upon him, those who set out of their houses in thousands out of fear of death and the story of the person who passed by an extinct village, all testify to the truthfulness of his message.

Later in this treatise, we are going to prove that the Messenger of Allaah *sallallaahu alayhi wasallam* never learnt any of these stories from the People of the Scriptures. Rather, things that these scriptures tell about Allaah's Prophets were largely

inauthentic. For, they attributed to these Prophets things that are not befitting to their status.

If Muhammad ***sallallaahu alayhi wasallam*** who was unlettered had not been supported by Allaah, would he be able to bring us these stories since he was unlettered and had never been to any school?!

Four: Prophets are a Natural Human Phenomenon

Allaah says,

﴿ وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ ﴾

"And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged." (Yoonus ١٠:٤٧)

He also says, after mentioning the story of Prophet Noah – peace be upon him,

﴿ وَمَا كَانَ هَـٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٣٧﴾ ﴾

"And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Taurât (Torah), and

the Injeel (Gospel)) and a full explanation of the Book (i.e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the 'Alamîn (mankind, jinn, and all that exists)." (Yoonus ١٠:٣٧)

He then says,

﴿ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾ ﴾

"Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him)." (Yoonus ١٠:٧٤)

Allaah also says,

﴿ فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ ﴾

"So if you (O Muhammad (peace be upon him)) are in doubt concerning that which We have revealed unto you, (i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)) then ask those who are reading the Book (the Taurât (Torah) and the Injeel (Gospel)) before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)." (Yoonus ١٠:٩٤)

He further says,

﴿ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾ ﴾

"Then do they wait for (anything) save for (a destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait." Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers." (Yoonus ١٠:١٠٢-١٠٣)

In another Soorah, Allaah says,

﴿ ۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَـٰرُونَ وَسُلَيْمَـٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾ ﴾

"Verily, We have sent the revelation to you (O Muhammad (peace be upon him)) as We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and Al-Asbât (the twelve sons of Ya'qûb (Jacob)) 'Isâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dawûd (David) We gave the Zabûr (Psalms)." (An-Nisaa ٤:١٦٣)

And in another He says,

﴿ إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولاً شَـٰهِدًا عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولاً ﴿١٥﴾ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَـٰهُ أَخۡذًا وَبِيلاً ﴿١٦﴾ ﴾

"Verily, We have sent to you (O men) a Messenger (Muhammad (peace be upon him)) to be a witness over you, as We did send a Messenger (Mûsa (Moses)) to Fir'aun (Pharaoh). But Fir'aun (Pharaoh) disobeyed the Messenger (Mûsa (Moses)) so We seized him with a severe punishment." (Al-Muzzammil ٧٣:١٥-١٦)

Stories of these Prophets are well-known and the marks they left behind are abiding. Many of the People of the Scriptures believed in the prophethood of past Prophets who came before Muhammad ***sallallaahu alayhi wasallam*** and all these Prophets belonged to the same kind. This is in addition to the fact that Muhammad's prophethood is more manifest than that of the Prophets who came before him and that denying his prophethood implies denying the prophethood of the past Prophethood because it is only through him that we can have correct knowledge about them.

Furthermore, it is known that the message with which all the Prophets were sent is one (which is calling mankind to worship Allaah alone and avoid ascribing any partner to Him) without them having prior meeting and agreement to unify their message. That is why Waraqah ibn Nawfal said, when Lady Khadeejah came to him in the company of her husband Muhammad

sallallaahu alayhi wasallam after he had received the first revelation, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allaah's Messenger asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly."[١]

It was because of the truthfulness of Allaah's Messenger, ***sallallaahu alayhi wasallam*** that Arab polytheists embraced Islaam.[٢]

Five: His Being Sent at a Time when Humanity was in the Direst Need of a Messenger

If one pondered deeply over the situation of the Arabs of pre-Islamic era, he would certainly realise that the people then were in the direst need of someone who would guide them and show them the right way. For, worshipping of idols, stones, fire and stars was the order of the day. Allaah says,

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[١] The hadeeth is collected by Al-Bukhaari, Book of Beginning of Revelation
[٢] See: An-Nubuwwaat p٣٤-٣٥; and Sharh 'Aqeedah Al-Asfahaaniyyah p١٥٢-١٥٣ and Al-Fawaaid p١٩

﴿ وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١٨ ﴾

"And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners (with Him)!" (Yoonus ١٠:١٨)

As if polytheism was not enough, the people then were engrossed in moral degeneration. Adultery, burial of female babies alive, wanton murder, severing of ties of kinship, usury and many more vices were rampant among them.

The Seal of the Prophets then came in order to liberate people from darkness to light. Allaah says,

﴿ هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ٢ ﴾

"He it is Who sent among the unlettered ones a Messenger (Muhammad (peace be upon him)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal

ways, orders, acts of worship of Prophet Muhammad (peace be upon him))And verily, they had been before in manifest error." (Al-Jumu'ah ٦٢:٢)

In this deplorable situation, Allaah's mercy with His slaves demands that He should not leave them alone without any correct religion. So, it is out of His mercy to them – and not out of obligation – that He sent them a Messenger.

Six: News about Muhammad's Prophethood in Past Scriptures

Allaah says,

﴿ وَلَقَدۡ بَوَّأۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ مُبَوَّأَ صِدۡقٖ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخۡتَلَفُواْ حَتَّىٰ جَآءَهُمُ ٱلۡعِلۡمُۚ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٩٣ فَإِن كُنتَ فِي شَكّٖ مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ ٱلۡكِتَٰبَ مِن قَبۡلِكَۚ لَقَدۡ جَآءَكَ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ٩٤ ﴾

"And indeed We settled the Children of Israel in an honorable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ. So if you (O Muhammad (peace be upon him)) are in doubt concerning that which We have revealed unto you, (i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)) then ask those who are reading the Book (the Taurât (Torah) and the Injeel (Gospel)) before you. Verily, the

***truth has come to you from your Lord. So be not of those who doubt (it).*"** (Yoonus ١٠:٩٣-٩٤)

The above noble verses from ***Soorah Yoonus*** clearly indicate that the People of the Scripture had prior knowledge of imminent coming of Prophet Muhammad ***sallallaahu alayhi wasallam***. They knew this and the fair-minded ones among the acknowledged it.

While explaining the meaning of this verse, Ibn Jareer At-Tabari wrote in his Tafseer, "If you, O Muhammad, are in doubt regarding the reality of what We informed you about and what We revealed to you, the People of the Scripture never disagree concerning your prophethood before you were sent. For, they find that written with them and they know you by the qualities with which you were described in their Scriptures namely, the Torah and the Gospel."[١]

Ibn Katheer said, while commenting on this verse, "This verse strengthens the Muslims and informs them that the description of their Prophet ***sallallaahu alayhi wasallam*** was found in ancient books that were in possession of the Jews and Christians."[٢]

Allaah says, concerning the mention of the Prophet Muhammad ***sallallaahu alayhi wasallam*** in previously revealed Books,

﴿ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ

[١] See: Jaami' Al-Bayaan ١١/١٦٧
[٢] See: Tafseer Ibn Katheer ٣/٥٢٩

ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ وَٱلۡأَغۡلَٰلَ ٱلَّتِي كَانَتۡ عَلَيۡهِمۡۚ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِيٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٥٧﴾

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (peace be upon him)) whom they find written with them in the Taurât (Torah) (Deut, xviii, ١٥) and the Injeel (Gospel) (John xiv, ١٦), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad (peace be upon him)) honor him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful." (Al-A'raaf ٧:١٥٧)

Another evidence of the Prophet's truthfulness is that many monks and priests have embraced Islaam after they were convinced of his truthfulness and of the correctness of that which he brought.

Imaam Al-Bukhaari reported in his saheeh, concerning Abdullaah ibn Salaam's acceptance of Islaam:

Anas ibn Maalik – may Allaah be pleased with him – narrated, "When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allaah's Messenger said, "Gabriel has just now told me of their answers." 'Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allaah's Messenger said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullaah bin Salaam said, "I testify that you are the Messenger of Allah." 'Abdullah bin Salaam further said, "O Allaah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Apostle and 'Abdullaah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is 'Abdullaah bin Salaam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allaah's Messenger said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allaah save him from it." Then 'Abdullaah bin Salaam came out

in front of them saying, "I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allaah." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him."[١]

Though the People of the Scripture still rejected the prophethood of Muhammad after they have changed the clear texts in which this prophethood have been mentioned, the writings of their scholars who had embraced Islaam revealed the truth. These scholars explained the very characteristics of the Prophet ***sallallaahu alayhi wasallam*** and his very name were explicitly mentioned in their Books before they changed them.

Abu Nu'aym Al-Asbahaani said, "Muhammad's descriptions were explained in the revealed Books. They were well known to the monks, the priests and their learned men from among the People of the Scripture. They would regard matter of his advent as certain knowledge. Each of their Prophets would tell his successors of Muhammad's impending advent and he would command his followers to believe in him if they were alive at the time of his advent."[٢]

Some of the proofs indicating that he was mentioned in their Books are as follows:

١. Many of the Israelite Prophets such as Jesus, Isaiah and Daniel had prophesied the occurrence of events that were

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[١] Al-Bukhaari, Book of Prophets
[٢] See: Dalaail An-Nubuwwah ١/٨٩

minor in comparison to the advent of Muhammad. Could it then be logical that these noble Prophets would fail to prophesy the advent of Muhammad, that great Prophet in whose hand Allaah revived nations who were living like animals and were then transformed into the leaders of mankind?!!

٢. Whenever the People of the Scripture translated a text, and they came across a name, they would also translate it. This causes enormous confusion. Examples of this are many in their books.[١] They did the same with the name of our Prophet ***sallallaahu alayhi wasallam.***

٣. The Christians take most of their doctrines from Paul. They rely on him in whatever they say and they regard him as one of the closest followers of Jesus. But in the estimation of the Muslims, Paul is no more than a cheat who changed the religion of Allaah with which He sent Prophet Jesus – peace be upon him. He was the one who introduced doctrine of trinity into Christianity. Therefore, all his sayings are, according to us, Muslims, are rejected.

The following are some of the texts from their recognized sources that indicate the prophethood of Muhammad:

In the Old Testament recognized by the Jews, the Book of Deuteronomy, chapter ٣ verse ٢ reads thus: "The LORD came from Sinai, and rose up from Seir unto them; he shined forth from

[١] See: Izhaar Al-Haqq by Rahmatullaah Al-Hindi ٤/١٠٩٧-١١٠٨

mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."[١]

The meaning of 'the coming of the Lord from Mount Sinai' is His revelation of Torah to Prophet Moses from Mount and 'His rising from Seir' means revelation of the Gospel to Prophet Jesus Christ. For, Jesus was from Seir in the land of Galilee at a village called Nasareth.[٢]

As for His shining forth from the Mount Paran, Paran is Makkah according to the unanimous view of the Muslims and fair-minded people of the Scripture.[٣]

There is also proof supporting the authenticity of Muhammad's prophethood in Genesis, chapter ٣١ verses ٢٠ to ٢١ that read thus: "And God was with the lad, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother took a wife for him from the land of Egypt."[٤]

It is known with certainty that Ishmael grew up in Makkah. So, this is a clear proof that the People of the Scripture cannot rebut.

Ibn Katheer asserts in his Tafseer that Paran is a name for Hijaz Mountains, according to the consensus of the scholars.

Allaah, the Exalted mentioned these three places in chronological order. When He swore with them, He did so in reverse order of

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[١] This is in according to King James Version.
[٢] See: Al-Jawaab As-Saheeh ٢/٣٠٠
[٣] Ibid.
[٤] This is according to the Revised Standard Version

their importance. He firstly mentioned the least important, followed by the more important and then the most important. Allaah says,

﴿ وَٱلتِّينِ وَٱلزَّيۡتُونِ ۝١ ﴾

"By the fig and the olive;"

﴿ وَطُورِ سِينِينَ ۝٢ ﴾

"*By Mount Sinai!*"

﴿ وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ ۝٣ ﴾

By this city of security (Makkah). (At-Teen ٩٥:١-٣)

In the first verse, Allaah refers to a place in Jerusalem where Prophet Jesus – peace be upon him – lived. In the second verse, He refers to the mountain upon which He spoke to Moses – peace be upon him; and it the third verse, He refers to city from which Muhammad ***sallallaahu alayhi wasallam*** was sent, which is Makkah.[١]

Another proof of Muhammad's prophethood is what we find in Deuteronomy, chapter ١٨ verses ١٧ – ٢٢:

"١٧. And the LORD said unto me: They have well spoken that which they have spoken. ١٨. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in

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[١] See: Shamaail Ar-Rasool p٣٤٨. See also Jaami'

his mouth; and he shall speak unto them all that I shall command him. ١٩. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. ٢٠. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. ٢١. And if thou say in thine heart: How shall we know the word which the LORD hath not spoken? ٢٢. When a prophet speaketh in the name of the LORD, if the thing follows not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

The above text clearly indicated that the coming Prophet would be like Moses and no Prophet like Moses ever emerged from among the children of Israel.[١]

In Deuteronomy ٣٤ verses ١٠-١٢, we read:

"١٠. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face. ١١. In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, ١٢. And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel."

All the above disproved the claim that the prophecy alludes to Joshua or Jesus – peace be upon them.

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[١] See: Nubuwwah Muhammad fil-Kitaab Al-Muqaddas p٥٠

Another proof from the text is the statement 'like unto thee'. Muhammad's resemblance of Moses manifests in many ways, some of which are as follows:

١. Each of them is a servant and a messenger of Allaah, brought laws and legislations, had biological parents, married and had children, and enjoined Jihaad on his followers.[١]

٢. Both of them came with astounding miracles and challenged tyrants. But Allaah protected them and saved them from disbelieving people.

٣. Both of them waged wars against enemies and Allaah gave them victories.

The third proof is the statement, 'from among their brethren', the brethren of the Israelites are the children of Ishmael. The brethren here should not be interpreted as children of Israel, for, had that been the correct meaning, the statement would have been 'from among yourselves'.[٢]

The fourth proof is in the statement, 'I will put my words in his mouth and he shall speak unto them all that I shall command him.' This indicates the revelation of the Qur'aan which is Allaah's word revealed to our Prophet Muhammad ***sallallaahu alayhi wasallam***. The Prophet perfectly conveyed it and concealed nothing thereof. It also proves the falsity of the Jews' claim that

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[١] See: Izhaarul-Haqq ٤/١١٢٢-١١٢٣

[٢] See: Al-Wafa bi Ahwaal Al-Mustafa; Al-I'laam by Al-Qurtubi and Izhaarul-Haqq ٤/١١١٨-١١٢٠

promised Prophet was Joshua. For, Joshua did not bring any separate law. He only followed the law of Moses – peace be upon both of them.

The fifth proof is in the statement, 'But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die'.

This statement explains the situation of the false claimant to prophethood who invents lies against Allaah that such a false prophet should be killed, thereby telling the difference between a true prophet and a false one. Had Muhammad not been truthful, his religion would have remained everlasting and it would have prevailed over other religions. More so, many Jewish scholars embraced Islaam because of Muhammad's truthfulness which they realized, though many others turned away from this truth in injustice and envy.

In Book of Psalms chapter ٤٥ verses ١-٩, we have the following text: "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. ٢. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. ٣. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. ٤. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. ٥. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. ٦. Thy throne, O God, is for ever and ever: the sceptre of thy

kingdom is a right sceptre. ٧. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ٨. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. ٩. Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir."

One of the indisputable facts according to the People of the Scripture is that Prophet David – peace be upon him – was told of a Prophet who would come after him and whose descriptions were given above.

The Christians claim that it was Jesus – peace be upon him. But this is a false claim. For, the only person who these descriptions matched was Prophet Muhammad *sallallaahu alayhi wasallam*. This could be explained in the following points:

One: The authentic narrations from Islaamic sources about his physical descriptions that he was one of the most handsome men matched the ones mentioned in the above biblical text. Al-Baraa – may Allaah be pleased with him – said, "The Messenger of Allaah, *sallallaahu alayhi wasallam* was the handsomest of all the people, and had the best appearance. He was neither very tall nor short."[١]

Prophet Muhammad also took up a sword and no one took up sword and no Prophet besides him fought in the way of Allaah

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[١] Al-Bukhaari – Books of Virtues and Merits of the Prophet, hadeeth ٣٣٥٦; and Muslim – Book of Virtues, hadeeth ٢٣٣٧

after Prophet David. Muhammad was the Prophet at whose feet nations fell and by whose hand they entered into the religion of Allaah in groups.[١]

The statement, 'Thou lovest righteousness, and hatest wickedness' perfectly indicates one of the excellent qualities of Muhammad ***sallallaahu alayhi wasallam.***

The statement, 'Kings' daughters were among thy honorable women': Actually, daughters of kings had served the Muslims. This took place after the fall of the Persian and Roman empires. Prominent among these women is Shahrbano the daughter of Yazdajar,[٢] the Persian Emperor. She was under the Al-Hasan ibn Ali – may Allaah be pleased with them.

Therefore, all the above descriptions did not match Jesus – peace be upon him – contrary to the claim of the Christians. For, Jesus was never commanded to do Jihaad. He was rather commanded to sheath his sword, according to John chapter ١٨, verse ١١: "Then said Jesus unto Peter, Put up thy sword into the sheath."

Jesus Christ - peace be upon him – never had daughters of kings under his control nor were gifts ever carried to him. He was rather, according to the Christians, crucified and humiliated.[٣]

In Chapter ٥٤ of the Book of Isaiah, verses ١ and ٢, we have the following text:

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[١] See: Al-Jawaab As-Saheeh ٣/٣١٨-٣١٩

[٢] Yazdajar was the last of Persian Kings. It was in his days that the Arabs conquered his country. He was killed in the year ١١ A.H. during the caliphate of Uthmaan ibn 'Affaan. See: Daairah Ma'aarif al-Qarn al-'Ishreen ٧/١٨٠

[٣] See: Izhaarul-Haqq ٤/١١٥٠-١١٥٣

"١. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. ٢. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; ٣. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. ٤. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."

Let us analyze the above text.

The statement, 'Sing, O barren, thou that didst not bear', alludes to Makkah and not Jerusalem, contrary to the claim of the Christians. For, no Prophet from the children of Ishmael – peace be upon him – had ever emerged from Makkah as opposed to Jerusalem where a number of Prophets had already emerged. This statement likens Makkah to a barren woman who had never begotten a child for this reason.[١]

The statement, 'for more are the children of the desolate than the children of the married wife': The people of the Scripture called the children of Hagar 'children of the desolate' because she lived in the desert. As for married wife, that was the title they gave to Sarah.

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[١] See: Al-I'laam by Al-Qurtubi ٣/٢٨٧-٢٨٨

In the New Testament, Book of John, chapter ١٤, verses ١٥, ١٦ and ١٧, we find the following passage attributed to Jesus – peace be upon him:

"١٤. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

In chapter ١٥ verses ٢٦ and ٢٧ of the same book, we find him saying:

"٢٦. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: ٢٧. And ye also shall bear witness, because ye have been with me from the beginning."

In chapter ١٤ verse ٢٦, we read the following:

"٢٦. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

And in chapter ١٦ verses ٧ and ٨, we read the following:

"٧. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Comforter will not come to you; but if I go, I will send Him to you. ٨. And He, when He comes, will convict the world concerning sin and righteousness and judgment."

All the above biblical texts prophesied the coming of a Messenger after the Christ. The Christians claim that that messenger had come and they interpreted these verses with many incorrect interpretations. They claim that the comforter mentioned in the above texts is the third component of the Godhead, i.e. Holy Ghost.[١]

Ibn Taymiyyah – may Allaah have mercy upon him – said, "There are disagreements concerning the meaning of 'Comforter'. Some Christians claim that it is a spirit that descended upon the disciples of Jesus. Some claim that it is flames of fire that descended upon Jesus' disciples. That is why experts on situations of the Christians believe that none of those who claim to follow Jesus knew the correct meaning of this promised Comforter.

Others claim that the said Comforter is Jesus himself because of his reappearance forty days after his alleged crucifixion."[٢]

The Muslims, however, believe that the above quoted passages allude to the coming of Muhammad – blessings and peace of Allaah be upon him. Evidences in support of this belief are as follows:

١. The Holy Ghost never descended upon Prophets who came before Jesus or those who came after him.

٢. His saying, 'and he shall give you another Comforter that he may abide with you for ever': the word 'another'

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[١] See: Nubuwwah Muhammad fil-Kitaab Al-Muqaddas p٩٨-٩٩
[٢] See: Al-Jawaab As-Saheeh ٤/٩

indicates that it is another person who would be preceded by someone like unto him. And this description applies only to a person who can be physically seen, and not just an unseen soul. His saying, 'that he may abide with you for ever' indicates that Jesus could be not be referring to himself. The description, therefore, only fits someone whose message and laws shall abide for ever.

٣. His saying, 'if I do not go away, the Comforter will not come to you' indicates that he will come only after the departure of the Christ – peace be upon him. This revealed the falsity of those who claim that the Comforter is Jesus Christ himself.

٤. If we look at his saying, 'when He comes, will convict the world concerning sin and righteousness and judgment', we will realise that it applies to Prophet Muhammad, ***sallallaahu alayhi wasallam***. For, he was the one who rebuked the world concerning sins such as disbelief, polytheism and disobedience to God. He was the one who rebutted the doctrine of trinity and called unto worshipping the One and Only God. He explained to humanity Names and Attributes of Allaah, and also explained all that He deserves from His servants of kinds of acts of worship in such a way that no Prophet had done before him.

٥. Concerning his saying, 'he shall testify of me. And ye also shall bear witness, because ye have been with me from the

beginning', the statement is confirmed by Allaah's noble saying in the Glorious Qur'aan:

﴿ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾ ﴾

"And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât ((Torah) which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he (Ahmed i.e. Muhammad (peace be upon him)) came to them with clear proofs, they said: "This is plain magic."" (As-Saff ٦١:٦)

The Messenger of Allaah, *sallallaahu alayhi wasallam* did, surely, testified of Jesus and deemed him far above things that were falsely been attributed to him. He deemed him far above the insults of the Jews and extremism of the Christians. He affirmed for him the truth with which Allaah described him.[١]

As for the meaning of 'Comforter', interpretations of this word in its original Hebrew language, according to all the sources, revolve around 'praise'. Al-Qurtubi said, "The

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[١] See: Al-Jawaab As-Saheeh ٤/٩ and ١٧; and Izhaarul-Haqq ١١٩١-١١٩٨

word in Roman language means 'Muhammad' (the praiseworthy) in Arabic language."[١] Some say it means: 'Haamid' or 'Hammaad' (which means the one praises Allaah). Some say it means: 'Ahmad (more praiseworthy). The bottom line is that all the suggested meanings revolve around 'praise' as it has been earlier on pointed out.

Other meanings are: 'Helper' and 'Deliverer' and both applied to Prophet Muhammad, ***sallallaahu alayhi wasallam***

Six: In Matthew, chapter ٤ verse and ٢٣, we have the following passages:

"١٧. From that time Jesus began to preach, and to say, Repent: for the **kingdom** of heaven is at hand." And verse ٢٣ read thus:

"٢٣. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the **kingdom**, and healing all manner of sickness and all manner of disease among the people."

And in Matthew, chapter ٣ verses ١ and ٢, we read the following:

١. In those days came **John** the Baptist, preaching in the wilderness of Judaea, ٢. And saying, Repent ye: for the **kingdom** of heaven is at hand."

In Matthew, chapter ١٠, verse ٧ we read the following passage:

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[١] See: Al-I'laam ٢/٢٥٥

"٧. And as ye go, preach, saying, The kingdom of heaven is at hand."

The glad tiding about the kingdom of heaven came from Prophet Jesus and Prophet John – peace be upon them. It also came from Jesus' disciples. This indicates that the appearance of the promised kingdom would not be in the time of any of them. It then follows that what is meant by the kingdom is the news of the approaching prophethood of Muhammad, *sallallaahu alayhi wasallam.* The word 'kingdom' denotes three things:

١. It will be in form of political authority and domination.

٢. He who opposes it shall be killed.

٣. It will be the divine law.

And all these denotations apply to the message and the law of Muhammad *sallallaahu alayhi wasallam.*

The above are just some of the evidences from the sources recognised by the People of the Scripture indicating the imminent appearance of the Prophet of Islaam. I would have cited more if not to avoid prolongation.

In the light of all the above, we can conclude with certainty that the People of the Scripture actually knew that Muhammad is the last Prophet. They possessed more convincing knowledge of this fact but they deliberately conceal the truth. Allaah describes them in the Qur'aan:

﴿ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ ﴾

"Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad (peace be upon him) or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it - (i.e. the qualities of Muhammad (peace be upon him) which are written in the Taurât (Torah) and the Injeel (Gospel))." (Al-Baqarah ٢:١٤٦)

Chapter Two:

Universality of Muhammad's Message

Universality of the message of Muhammad, *sallallaahu alayhi wasallam* is a matter of belief that all Muslims agree upon. In fact, knowing that he was sent to the entire mankind is a necessary knowledge in the religion of Islaam.[١] He was sent to both mankind and jinn. Allaah says, addressing His Messenger, Muhammad:

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

"*Say (O Muhammad (peace be upon him)) "O mankind! Verily, I am sent to you all as the Messenger of Allâh.*" (Al-A'raaf ٧:١٥٨)

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ﴾

"*And We have not sent you (O Muhammad (peace be upon him)) except as a giver of glad tidings and a warner to all mankind.*" (Saba ٣٤:٢٨)

﴿ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾ ﴾

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[١] See: Al-'Aqeedah At-Tahaawiyyah p١٣٤

"Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad (peace be upon him)) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad (peace be upon him)) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad (peace be upon him) and the Qur'ân)!" (Yoonus ١٠:٢)

The above verses indicate that Muhammad, *sallallaahu alayhi wasallam* is a warner sent to the entire human race, and not only to the Arabs, though they were the first ones to receive his message.

If he had not been sent to the entire mankind, he would not have called the Jews and the Christians to accept his message and believe in him. When they refused, he fought against them. Therefore, it is imperative for anyone who believes in the message of Muhammad to also believe in its universality. If he did not, that would be tantamount to belying him in his sayings and deeds.[١]

In the hadeeth narrated by Abu Hurayrah – may Allaah be pleased with him, the Messenger of Allaah, *sallallaahu alayhi wasallam* said, "By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have

[١] See: Al-Jawaab As-Saheeh ١/١٦٦

been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire."[١]

Therefore, I have to point it out that those who attack the status and personality of the Prophet, ***sallallaahu alayhi wasallam*** are basically required to believe in him and surrender to his law, and that if they fail to do so, they shall be among the denizens of Hell even if they claim that they are People of the Scriptures. For, the religion of Islaam had abrogated all other previously divinely-revealed religions. Even the jinn are required to believe in him.

As to the fact that his message covers also the jinn, the evidence is Allaah's saying,

﴿ يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ ﴾

"O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad (peace be upon him)) and believe in him (i.e. believe in that which Muhammad (peace be upon him) has brought from Allâh and follow him). He (Allâh) will forgive you of your sins." (Al-Ahqaaf ٤٦:٣١)

In the above verse, Allaah informs us that one of the jinn addressed his fellows to believe in the Messenger, ***sallallaahu alayhi wasallam.***

Shaykh al-Islaam Ibn Taymiyyah said, "Man must know that Allaah sent Muhammad, ***sallallaahu alayhi wasallam*** to the entire mankind and jinn and commanded them to believe in him and in

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[١] Muslim, Book of Faith

that which he has brought, and to obey him. This is a fundamental agreed upon by all the Companions, their righteous successors, the Muslim leaders and all Muslim groups from among Ahlus-Sunnah and others."[١]

However, there is a disagreement as to whether this universality exclusively applied to Muhammad's message or it applied to the message of other Prophets, especially that of Prophet Noah.

Al-Qurtubi wrote in his Tafseer, while commenting on the verse ١ of Soorah ٢٥ (Al-Furqaan):

﴿ تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ﴾

"Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad (peace be upon him)) that he may be a warner to worlds."

He wrote: "The 'worlds' are the mankind and jinn. For, he was sent to them as a Messenger and Warner. Muhammad is the seal of all the Prophets and no message of any other Prophet was universal except Prophet Noah. The message of Noah applied to the entire mankind after the Flood."[٢]

This opinion of Al-Qurtubi contradicts the saying of the Prophet, ***sallallaahu alayhi wasallam*** that goes thus: "I have been given five things which were not given to any one else before me. Allah made me victorious by awe, (by His frightening my enemies) for

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[١] See: Majmu' Al-Fatawa ١٩/٩-١٠

[٢] See: Al-Jaami li-Ahkaam al-Qur'aan ١٣/٢

a distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only but I have been sent to all mankind."[١]

In addition to this, there are verses that indicate that Prophet Noah was exclusively sent to his people. Allaah says,

﴿ ۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ ﴾

"*And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh.*" (Yoonus ١٠:٧١)

He also says,

﴿ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ ﴾

[١] Al-Bukhaari, Book of Tayammum, hadeeth ٤٢٧

"Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"" (Al-A'raaf ٧:٥٩)

A reader might be confused if he relates the above with the hadeeth of intercession in which the Messenger of Allaah, ***sallallaahu alayhi wasallam*** informed us that Adam will direct mankind to turn to Noah on the Day of Resurrection for intercession because he was the first Messenger sent to mankind.[١] One may argue that Allaah drowned all the inhabitants of the earth, and that if Noah was not sent to the entire mankind, they would not have all being drowned.

This argument could be responded to with the following:

Message of Prophet Noah to the people of the earth was in the context of the fact that the humans who were alive then were his own people. As for the message of Prophet Muhammad, ***sallallaahu alayhi wasallam*** it encompasses his own people and others, as it encompasses the human race and the jinn both in his lifetime and after his death.[٢]

The fact that the Qur'aan was revealed in Arabic language does not contradict the universality of the message of Islaam for following reasons:

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[١] The hadeeth is collected by Muslim ١/١٨٨
[٢] See: Fath al-Baari by Ibn Hajar ١١/٤٤٢

One: All the previously revealed Books were in languages spoken by the Prophets to whom they were revealed. The Qur'aan was only revealed in the language of the Arabs so that it could be firstly understood by them before they convey it to other peoples by translating it for them or teaching them the language through which they could understand it.

Two: Understanding the meaning of each and every verse of the Qur'aan is not obligatory upon every Muslim. He is only required to know, in whatever language he understands, what Allaah commands him to do and what He prohibits him from doing.

Three: There are non-Arabs from among the Jews, the Christians and even the polytheists who perfectly know Arabic language.[١]

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[١] See: Al-Jawaab As-Saheeh ١/١٨٩-١٩٥

Chapter Three

Some Misconceptions about Muhammad's Prophethood

One of the most dangerous means used by the enemies of Islaam and the Muslims is an attempt to cast doubt on prophethood of Muhammad, *sallallaahu alayhi wasallam*. It was the path of the earliest polytheists and the goal of the contemporary orientalists and their followers. They attempt various means to stir up doubts concerning the sources of revelation.

However, the glorious Qur'aan proved that it is capable of dealing with these allegations. It dispelled and exposed all the misconceptions.

The misconceptions raised by the enemies against Islaam fundamentally revolve around one point: That the Qur'aan was an invention of Muhammad. Every other misconception was built upon this, though all are weaker than even the cobweb.

These misconceptions can be summed up as follows:

- He was called 'magician'.
- That the revelation was a product of Muhammad's imaginations.
- That the contents of the Qur'aan were copied from past religions such as Judaism, Christianity and paganism.
- That revelation phenomenon was nothing but a result of a nervous disease that the Prophet, *sallallaahu alayhi wasallam* was suffering from.

- That Muhammad, *sallallaahu alayhi wasallam* was himself doubtful about the revelation.

With help from Allaah, I would attempt to respond to these misconceptions.

Misconception One: That Muhammad was a Magician

The Makkah disbelievers accused Muhammad, *sallallaahu alayhi wasallam* of being a magician, and based on this, what he brought was called a magic. Allaah says,

﴿ الٓر ۚ تِلْكَ ءَايَـٰتُ ٱلْكِتَـٰبِ ٱلْحَكِيمِ ۝١ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَـٰفِرُونَ إِنَّ هَـٰذَا لَسَـٰحِرٌ مُّبِينٌ ۝٢ ﴾

"Alif-Lâm-Râ. (These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings). These are the Verses of the Book (the Qur'ân) Al-Hakîm. Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad (peace be upon him)) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad (peace be upon him)) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad (peace be upon him) and the Qur'ân)!" (Yoonus ١٠:١-٢)

Allaah also says,

﴿ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾ ﴾

"And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad (peace be upon him) when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'aan, lessons, signs, etc.): "This is nothing but evident magic!" (Saba'٣٤:٤٣)

And He says,

﴿ كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ ﴾

"Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"" (Adh-Dhaariyaat ٥١:٥٢)

The above verses indicate that it had been the habit of the disbelievers to accuse the Prophets sent to them of being magicians.

In order to appropriately refute the allegation of magic or sorcerer, it is pertinent to explain the differences between a Prophet and a sorcerer.

١. Angels came to Prophets and Messengers. Allaah says,

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ ﴾

"Say (O Muhammad (peace be upon him)) "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission." (Al-Baqarah ٢:٩٧)

He also says,

﴿ وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَـٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ ﴾

"And it is not the Shayâtin (devils) who have brought it (this Qur'ân) down. Neither would it suit them, nor can they (produce it)." (Ash-Shu'araa ٢٦:٢١٠-٢١١)

As for magicians and their ilk, they are only visited by the devils. Allaah says,

﴿ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَـٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ ﴾

"Shall I inform you (O people!) upon whom the Shayâtin (devils) descend? They descend on every lying, sinful person." (Ash-Shu'araa ٢٦:٢٢١-٢٢٢)

٢. Magic is based upon injustice, polytheism and lie. It is therefore regarded as one of the evils things that Allaah detests and prohibits. The Prophets came with the call to Monotheism, justice and truth which are antitheses of injustice, lie and polytheism.

٣. Supernatural things performed by a magician can be contradicted by another magician. As for the miracles performed by the Prophets, no one is able to contradict them. That is why Pharaoh's magicians believed in Moses when they realized with certainty that what Moses brought was not magic.

٤. Miracles with which Allaah honor the followers of the Prophets are a proof of truthfulness of these Prophets, as opposed to

supernatural things performed by a magician, which indicate nothing but the magician's dexterity in magic.

٥. The goal of a magician is to cause destruction and corruption in the earth while the goal of the Prophets is to spread justice, reform and worshiping of Allaah alone without associating any partner with Him.

٦. Magic and fortunetelling are skills earned by learning, as opposed to prophethood which is Allaah's favor that He bestows on whoever He wills.

٧. Supernatural things performed by magicians can also be performed any man or jinn – even birds, as opposed to the miracles of the Prophets. No creature is able to do anything of such miracles.

٨. Prophets attest to the truthfulness of one another. As for magicians, they contradict one another and condemn one another.

٩. If prophethood could be earned, the means to it would be through dedicating acts of worship to Allaah alone without associating any partner with Him, and through truthfulness, justice and purification of the soul. As for sorcery, magic and soothsaying, they cannot be earned except through polytheism, lie and deceit. So, there is a wide difference between the two.

Misconception Two: That the revelation was a product of Muhammad's imagination

This is also age-old as well as contemporary misconception. The polytheists held tenaciously unto it. Allaah refuted it with His following saying:

﴿ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَاتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا ٱئۡتِ بِقُرۡءَانٍ غَيۡرِ هَٰذَآ أَوۡ بَدِّلۡهُۚ قُلۡ مَا يَكُونُ لِيٓ أَنۡ أُبَدِّلَهُۥ مِن تِلۡقَآيِٕ نَفۡسِيٓۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۖ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ ﴿١٥﴾ قُل لَّوۡ شَآءَ ٱللَّهُ مَا تَلَوۡتُهُۥ عَلَيۡكُمۡ وَلَآ أَدۡرَىٰكُم بِهِۦۖ فَقَدۡ لَبِثۡتُ فِيكُمۡ عُمُرٗا مِّن قَبۡلِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ﴿١٦﴾ ﴾

"And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad (peace be upon him)) "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord. Say (O Muhammad (peace be upon him)) "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"" (Yoonus ١٠:١٥-١٦)

Allaah also says,

﴿ أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾ ﴾

"Or do they say: "He (Muhammad (peace be upon him)) has forged it (this Qur'ân)?" Nay! They believe not! Let them then produce a recital like unto it (the Qur'ân) if they are truthful." (At-Toor ٥٢:٣٣-٣٤)

The orientalists have followed the same path taken by the earlier polytheists. They claimed that the Qur'aan was an invention of Muhammad and ignored the reality. They turned away from the truth which they know.

Response to this allegation will be in the light of the following command of Allaah to His Messenger:

﴿ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ ﴾

"Say (O Muhammad (peace be upon him)) "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."" (Yoonus ١٠:١٥)

The above verse is a clear-cut proof that the revelation was never the Prophet's invention nor had he had any hand in it. The truth of this can be seen in the following points:

١. Inability of the polytheists to produce the like thereof. If the Qur'aan had been a product of a human being, it would have been easy to produce the like thereof. Since Muhammad was just a human being, how could he have produced something that the rest of mankind could not produce?!

٢. If the Qur'aan had been an invention of Muhammad, he would have claimed credit for it since it is the greatest book the humanity had ever seen. Certainly, he had no hand in the Qur'aan, for he events would occur and days and even months would pass while he would be expecting revelation that would address such events. Examples of this could be seen during when Aaishah, his wife was slandered and when Jews asked him about the people of the cave.

٣. Purity of the Qur'aan from discrepancies and contradictions in spite of the fact that it contains kinds of knowledge and different topics. Yet, you will a perfect correlation between these different topics. This is indeed a sign of its being from Allaah. Allaah says,

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا ﴿٨٢﴾ ﴾

"Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction." (An-Nisaa ٤:٨٢)

٤. The reader of the Qur'aan never gets bored however much he recites it. Also, mysteries always amaze the reader. This cannot be found in words of humans.[١]

٥. In the Qur'aan, we find that the Prophet, *sallallaahu alayhi wasallam* is sometimes, scolded such as in Allaah's saying,

﴿ عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ ٱلْكَـٰذِبِينَ ﴿٤٣﴾ ﴾

"*May Allâh forgive you (O Muhammad (peace be upon him)) Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?*" (At-Tawbah ٩:٤٣)

And in His saying,

﴿ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ﴾

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[١] See: Izhaarul-Haqq ٣/٨١٩-٨٢٣

"And (remember) when you said to him (Zaid bin Hârithah (may Allah be pleased with him) - the freed-slave of the Prophet (peace be upon him)) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad (peace be upon him) too) have done favor (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad (peace be upon him) married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him." (Al-Ahzaab ٣٣:٣٧)

٦. There is absolute no report, authentic or weak, that Muhammad, ***sallallaahu alayhi wasallam*** ever desired to be a prophet.

٧. The authentic hadeeth on the revelation clearly stated that the Messenger of Allaah, ***sallallaahu alayhi wasallam*** feared for his own self when the first revelation came to him. This is an indication that this revelation came to him unexpectedly.[١]

One of the evidences that support the authenticity of the revelation is Allaah's saying,

﴿ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ ﴾

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[١] See: Al-Wahy Al-Muhammadi, by Muhammad Rasheed Rida p١٢٣-١٢٤

"*Say (O Muhammad (peace be upon him)) "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"*" (Yoonus ١٠:١٦)

The following facts can be inferred from the above verse:

<u>One</u>: Muhammad, ***sallallaahu alayhi wasallam***, was known as unlettered who could neither read nor write. His people certainly knew him for that. Is it then conceivable that an unlettered man could produce such a wonderful Book?!

<u>Two</u>: He did not claim prophethood until after he had attained the age of forty. Could it be possible that his actual situation would be unknown to his people all these years, though he was popularly known among them as the truthful and the trustworthy one?!!

<u>Three</u>: This book that he brought contains news of the past nations and information of future events. How could an unlettered Muhammad, ***sallallaahu alayhi wasallam*** who grew up in Makkah among ignorant polytheists possess that knowledge?

<u>Four</u>: Allaah's saying,

﴿ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ ﴾

"*Say (O Muhammad (peace be upon him)) "If Allâh had so willed, I should not have recited it to you nor would He have made it known*

to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?" (Yoonus ١٠:١٦)

This verse indicates that this great Book was brought to them by an unlettered man who had never read any book nor studied from any scholar and the disbelievers know that. They also acknowledge their inability to produce the like thereof. It follows then that the Qur'aan is revelation from Allaah, the Lord of the Worlds. If they deny all this, it is an indication of their lack of or misuse intelligence.

Five: Allaah says,

﴿ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ﴾

"So who does more wrong than he who forges a lie against Allâh?" (Yoonus ١٠:١٧)

This verse indicates that if the Qur'aan had been from Muhammad's invention, no one would have been more unjust than him, for he has invented lies against Allaah. Since all signs and proofs indicate that this assumption is wrong, it then becomes clear that these polytheists were the most unjust of Allaah's creatures for inventing lies against Allaah, rejecting His Book and belying His Messenger.[١]

In fact, the fair-minded people from among non-Muslims affirmed that it was impossible that the Qur'aan was produced by other than Allaah. Maurice Bucaille wrote:

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[١] See: Tafseer Ar-Raazi ١٧/٦١

"Only after consultations with several specialists in linguistics and exegesis, both Muslim and non-Muslim, was I convinced that a new concept might be formed from such a study: the compatibility between the statements in the Qur'an and firmly established data of modern science with regard to subjects on which nobody at the time of Muhammad - not even the Prophet himself - could have had access to the knowledge we possess today. Since then, I have not found in the Qur'an any support given to the myths or superstitions present at the time the text was communicated to man. This is not the case for the Bible, whose authors expressed themselves in the language of their period."

He further wrote:

"In contrast to the Bible, therefore, we are presented with a text that is none other than the transcript of the Revelation itself; the only way it can be received and interpreted is literally. The purity of the revealed text has been greatly emphasized, and the uncorrupted nature of the Qur'an stems from the following factors:

"First, as stated above, fragments of the text (of the Qur'aan) were written down during the Prophet's lifetime; inscribed on tablets, parchments and other materials current at the time. The Qur'an itself refers to the fact that the text was set down in writing. We find this in several soorahs dating from before and after the Hijrah (Muhammad's departure from Mecca to Medina in ٦٢٢ A.D.) In addition to the transcription of the text, however, there was also the fact that it was learned by heart. The

text of the Qur'an is much shorter than the Old Testament and slightly longer than the New Testament. Since it took twenty years for the Qur'an to be revealed, however, it was easy for the Prophet's followers to recite it by heart, Soorah by Soorah. This process of recitation afforded a considerable advantage as far as an uncorrupted text was concerned, for it provided a system of double-checking at the time the definitive text was written down."[١]

Sometimes, the non-Muslims would describe Muhammad of being genius, extremely intelligent, or social reformer. They would claim that what the Muslims call sciences of the Qur'aan and its perfect and complete laws could not be regarded a manifestation of its inimitability. They would argue that Solon, the famous Greek scientist had single-handedly laid down a comprehensive law that commanded wide respect and acceptance, and no one ever claimed that his work was inimitable or that he became a prophet as a result of it.[٢]

But if we looked at the pre-Islamic society, we would realize that it was in dire need of reformers, if Muhammad was a reformer has alleged by some non-Muslims, why did he not do anything to reform them in the first forty years of his life, living among them?! And not a single historian ever claimed Muhammad wrote any law until revelation came to him from Allaah, the Exalted.[٣]

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[١] The Qur'aan and Modern Science
[٢] See: Manaahil Al-Irfaan ٢/٣٢٩-٣٣٠
[٣] See: Manaahil Al-Irfaan ٢/٣٢٩-٣٣٠; and Al-Wahy Al-Muhammadi

Misconception Three: That the Qur'aan was composed of Extracts from other Religions

Many orientalists claim that Muhammad learnt what he called 'divine revelation' from other religions such as Judaism, Christianity, Magus and paganism. They support this allegation with the following:

١. Similarities between Islaam and these religions.

٢. That Judaism, Christianity and other religions were being practiced in Arabian Peninsula.

٣. That there were personal relationships between Muhammad, ***sallallaahu alayhi wasallam*** and some Arab Christians of that time such as Waraqah ibn Nawfal,[١] Baheera the Monk and others.

Goldziher claimed that Muhammad, in his narrating the fates of the past nations that mocked the messengers who were sent to them, did benefit from stories of Prophets mentioned in the Old Testaments.

He also stated that Muhammad used to regard monasteries and synagogues as real places of worship and that he later changed his

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[١] Waraqah ibn Nawfal ibn Abdul-uzza was a Qurayshi sage of pre-Islamic era. He shunned the idols and animals slaughtered on the idol altars, and became a Christian. He learnt books of other religions. He was an uncle to the Prophet's first wife, Khadeejah. He believed the Prophet, blessings and peace be upon him. When the Prophet, *sallallaahu alayhi wasallam* was asked about Waraqah, he said, "He will be raised on the Day of Resurrection alone." See: Al-Isaabah ٦/٣١٧-٣١٦; and Al-A'laam ٨/١١٤-١١٥

position by attacking the Jewish rabbis and Christian monks though, in reality, they were his teachers.[١]

Other false claim made by this orientalist was that the Muhammad, ***sallallaahu alayhi wasallam*** took Hajj rites from the pagans of Makkah.

As it can be clearly seen, the orientalists aim at two things in making these false allegations:

<u>One</u>: To show that Islaam is not an independent religion and that it was nothing but a mixture of Judaism and Christianity. No orientalist ever forgets to make this allegation whenever he or she speaks about Islaam.[٢]

<u>Two</u>: To call unto Christianity and to try to convince the people that it was only authentic divinely revealed religion.

Rebuttal of These Allegations:

Allaah mentioned in the glorious Qur'aan that this noble Book originated directly from Allaah, and that it was He Who revealed it. Allaah says,

﴿ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ ﴾

"Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad (peace be

[١] See Ignaz Goldziher, *Muslim Studies,* trans. C. R. Barber and S. M. Stern, ٢ vols. (London: George Allen and Unwin, ١٩٦٧), ١:١٦٨, ١٧٠

[٢] See: Al-Wahy Al-Muhammadi by Dr. Abdul-Jaleel Shalabi p. ١٩٩

upon him)) (saying): "Warn mankind (of the coming torment in Hell)?" (Yoonus ١٠:٢)

So Allaah attributed the revelation to Himself. He then says,

﴿ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَـٰتٍ ۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَـٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآىِٕ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ﴾

And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad (peace be upon him)) "It is not for me to change it on my own accord; I only follow that which is revealed unto me." (Yoonus ١٠:١٥)

Allaah continues in the same soorah,

﴿ وَمَا كَانَ هَـٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَـٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَـٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَـٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَـٰدِقِينَ ﴿٣٨﴾ ﴾

"And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of

(the revelation) which was before it (i.e. the Taurât (Torah), and the Injeel (Gospel)) and a full explanation of the Book (i.e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the 'Alamîn (mankind, jinn, and all that exists). Or do they say: "He (Muhammad (peace be upon him)) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!"" (Yoonus ١٠:٣٧-٣٨)

My refutation of this misconception shall be based on two things:

One: That the Messenger of Allaah, ***sallallaahu alayhi wasallam*** never borrowed anything from the knowledge of the People of the Scripture.

Two: A comparison is made between the revelation that Muhammad, ***sallallaahu alayhi wasallam*** brought, and the belying and corruption that beset the People of the Scripture.

As for the allegation that Muhammad met with scholars from among the People of the Scriptures and visited Syria frequently, what is authentically established in his seerah (life history) is that he only traveled to Syria twice. His first journey there was in the company of his uncle Abu Taalib while he was still a young boy.

According to the report collected by At-Tirmidhi and others, Abu Musa Al-Ash'aree – may Allaah be pleased with him – said, "Abu Taalib to his nephew Muhammad, ***sallallaahu alayhi wasallam*** with him to Syria on a trade mission in the company of some Quraysh elders. When they were close to the place of a Christian monk, they dismounted from their riding animals. The monk came out to meet them – though before that, they would pass by

his monastery and he would not come out to meet them. He started walking in their midst until he came across the Messenger of Allaah, ***sallallaahu alayhi wasallam.*** He took hold of his hand and said: 'This is the leader of all the worlds! This is the leader of all the worlds. Allaah will raise him as Prophet.' The Quraysh elders asked him: 'How did you know that?!' The monk said: 'When you approached the steep road, there remained no stone or tree that did not fall in prostration and they prostrate only for a Prophet. I can recognize the seal of prophethood that lies just below the cartilage of his shoulder and looks like an apple.' He went back to his monastery, prepared food and brought it to the Qurayshi group. Muhammad, ***sallallaahu alayhi wasallam*** was with the camel herders when the monk came back. He then sent for him. A cloud could be seen shading him and he found the men already sitting down under the shade of a tree. When he sat down, the shade of the tree moved over his head. The monk said: 'See! The shade of the tree had moved over his head.'

The monk then appealed to them not to take Muhammad to Rome, for if the Romans could see him if they see him and recognize the sign of prophethood that was on him. While he was saying that, he looked back and saw three Romans. He inquired from them as what brought them there. They said: 'The promised Prophet is expected to emerge this month and we have been sent to search for him on this road of yours.' The monk then asked them: 'Tell me, if God wants to decree a matter, can any human prevent Him from doing so?' They replied in the negative. He

then said: 'Then you should give him your allegiance and support him."[١]

In this journey the Prophet's age was nine, according to the report of Ibn Jareer. Some scholars said that he was twelve.[٢]

The Prophet's second journey to Syria was at the instance of Lady Khadijah, a woman from a very famous family. Her lineage traced all the way back to Qussayy, and then was the same as Muhammad's. She was married to two of the richest men of Bani Makhzum, one after another. They both passed away, leaving her with great wealth. Then many wealthy men from the Quraysh sent proposals, but she rejected. Now she lived alone while others traded for her as merchants. Abu Talib went to her and asked, "Khadijah, would you like to have Muhammad, ***sallallaahu alayhi wasallam*** work for you?" She replied, "If you had asked for someone I didn't know, I still would've agreed. But you asked for someone I know well, who is also '*Ameen*'; how can I possibly reject?" Abu Talib returned to Muhammad, ***sallallaahu alayhi wasallam*** and told him about his new occupation. A caravan was ready to leave for Syria and Muhammad, ***sallallaahu alayhi wasallam*** was in it, taking with him the items from Khadijah. Accompanying him on this trip was a servant of Khadijah, Maysarah. Every one of his uncles came to see him off and Abu Talib left him praying, "May God bestow his mercy on your trade and make this trip useful and

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[١] The narration is reported by At-Tirmidhi in the Book of Virtues, hadeeth ٣٦٢٤. It is also reported by Ibn Is'haaq, ١/٢٣٦; Al-Haakim, ٢/٦٧٢; and Ibn Sayyid An-Naas in Uyoon Al-Athar ١/١٠٥-١٠٨.

[٢] See: Taarikh Al-Umam wal-Mulook ٢/٣٦٤

bring you back safely." He also advised Maysarah to take good care of Muhammad and not to let anything happen to him. The caravan started its journey towards Syria and Muhammad, ***sallallaahu alayhi wasallam*** once again witnessed the same locations as he did in his previous trip. The caravan once again stayed at the city of Busrah. Everyone in the caravan loved Muhammad, ***sallallaahu alayhi wasallam*** dearly, especially Maysarah, who took special care of him at all times. Whatever products Muhammad, ***sallallaahu alayhi wasallam*** had brought with him, he sold with ease and honesty. When he finished, he also brought other items that Khadijah desired. Even when he was travelling, he didn't forget to take time off from the worldly things to ponder this life and its purpose. He would compare different religions to one another and would see which one sounded reasonable. The place where the caravan stayed had a large tree nearby. As usual, Muhammad (***sallallaahu alayhi wasallam***) was sitting by the trunk of that tree one day, and Maysarah was busy with some work around him. Nearby was a church where the minister was a learned scholar named Nastoor. He came from the church and went to talk to Maysarah, since he knew him from previous trips. He asked, "Maysarah, who is this man accompanying you?" Maysarah replied, "A man from the Quraysh." He asked, "What kind of characteristics have you witnessed in his personality?" Maysarah said, "He is truthful, responsible, humble, clean, and insightful." Nastoor asked eagerly, "What kind of eyes does he have?" Maysarah became worried but replied, "His eyes are dark and big, eyelashes are black and thin but somewhat thick, which makes him beautiful."

Nastoor, who was eager to meet Muhammad, ***sallallaahu alayhi wasallam*** finally said, "Maysarah, a person with these characteristics and physical attributes, who sits and ponders under this tree, can be none other than a prophet."[1]

In the light of the above narrations, it is clear that the Messenger of Allaah, ***sallallaahu alayhi wasallam*** had never learnt anything from the People of the Scripture. The proofs for this are as follows:

<u>One</u>: During his firs trip to Syria, he was in the company of his uncle Abu Taalib and then, he understood nothing of the affairs of the People of the Scripture. During the second trip, he was busy with the commerce. And in each of the two trips, he had a witness: his uncle in the first and Khadeejah's servant in the second. If he had learnt anything from anybody, it would have been widely narrated. Also, there were many people in the caravan. If Muhammad had left them in search of knowledge of the People of the Book, the news of that would have been spread.

<u>Two</u>: The Christian monk spoke about prophethood of Muhammad, ***sallallaahu alayhi wasallam.*** If it was true that Muhammad had learnt from him, he would not have called him a prophet and he would have had greater right to prophethood.

<u>Three</u>: It is naturally impossible for a scholar to gain fame in any science if he had not had long study under scholars in that science and endured the difficulty of studentship. But all authentic

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[1] See: Taarikh Al-Umam wal-Mulook ٢/٣٦٧-٣٦٨; Ibn Hishaam's Seerah ٢/٢٤٤-٢٤٥; Al-Bayhaqi's Dalaail ٢/٦٥-٦٧ and Ibn Sayyid Naas' Uyoon al-Athar ١/١١٥-١٢٠

narrations and reports indicated that the Messenger of Allaah, ***sallallaahu alayhi wasallam*** had never visited or learnt from any Christian monk or Jewish rabbi. He was rather an unlettered man who knew neither how to write nor how to read.

This fact is clear-cut evidence that the knowledge the Messenger of Allaah, ***sallallaahu alayhi wasallam*** brought was definitely from Allaah.

Four: As regards Waraqah ibn Nawfal, his statement nothing more than an attestation to the prophethood of Muhammad, ***sallallaahu alayhi wasallam.*** For, he declared foretold what would happen to the Prophet, ***sallallaahu alayhi wasallam*** in the future and expressed his wish to be alive then so that he could support him.

Five: All reports indicated that the Muhammad, ***sallallaahu alayhi wasallam*** had not relationship whatsoever with Waraqah ibn Nawfal before revelations started coming to him, as they indicated it never came across his mind to go and tell him about the first revelation he received. His going to Waraqah was suggested by his wife, Khadeejah – may Allaah be pleased with her – due to her awareness that her cousin Nawfal had some knowledge of the Scripture.

Six: The hadeeth mentioned that Waraqah died soon after his short meeting with the Prophet. Therefore, the claim that the Prophet learnt knowledge of the Scripture could not be true.

Seven: Waraqah was never known as a caller to the Christian faith. He was only known as a man who was keen on knowing the

true religion through which he could worship. It was this keenness that made him embrace Christianity.

Eight: We all know that the People of the Scripture of the Prophet's time were full of animosity towards him. We also know that they tried all possible means to hide signs of his prophethood which they knew and to cast doubt on his sincerity. If they possessed any knowledge of his learning from any Jewish and Christian scholars, they would be the first to expose that.

Nine: The Prophet, ***sallallaahu alayhi wasallam*** never learnt anything from the Jews or the Christian priests, for nothing of such had been transmitted to us. It follows then that this claim is false because it goes against all authentic proofs.

Ten: A keen observer of the life of the Arabs in Makkah then and its inhabitants' frequent meetings in the vicinity of the Sacred Mosque would realise that it was a small society that no part of it could be unknown to other parts. In a situation like this, could it be possible that Muhammad would undertake trips to Syria to learn from the people of the Scripture and these trips would be hidden while he was a completely known young man with whom the people of Makkah kept their monies?!!

Eleven: Is it logical to suggest that this religion, with its perfections and its noble teachings, was an offshoot of a corrupted religion whose adherents had adulterated its teachings?!! How can a perfect thing be an offshoot of an imperfect one?!!

Twelve: Stories of the Prophets according to the narrations of the People of the Scripture are extremely disgusting. For, in these scriptures, things that ordinary people would deem themselves far above doing were attributed to the Prophets. For example, in the Book of Genesis, Chapter ٩ verses ٢٠-٢٥, we read the following passage:

"٢٠. And Noah began to be an husbandman, and he planted a vineyard: ٢١. And he drank of the wine, and was drunken; and he was uncovered within his tent. ٢٢. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. ٢٣. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. ٢٤. And Noah awoke from his wine, and knew what his younger son had done unto him. ٢٥. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren."

In the Book of Genesis, Chapter ١٩ verses ٢٠ – ٢٦ we read the following passage about Prophet Lot – peace be upon him:

"٣٠. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. ٣١. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: ٣٢. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. ٣٣. And they made their father drink wine that night: and the firstborn went

in, and lay with her father; and he perceived not when she lay down, nor when she arose. ٣٤. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. ٣٥. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. ٣٦. Thus were both the daughters of Lot with child by their father."

Is it then conceivable that the Prophets of Allaah could descend so low to perpetrate these despicable things?!! These are just few examples.

Now compare these stories with the versions narrated in the Qur'aan and see the stark difference, though there are some similarities.

Ignaz Goldziher's could not produce even a single proof to support his claim that the Prophet learnt from the people of the Scriptures. That is why he and his ilk resorted to an allegation that the Prophet could read and write and that the well-known fact that he was unlettered was not true. Texts of the revelation, however, proved them wrong. Allaah says in the Qur'aan,

﴿ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ

ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ﴾

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (peace be upon him)) whom they find written with them in the Taurât (Torah) (Deut, xviii, ١٥) and the Injeel (Gospel) (John xiv, ١٦), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Taiyibât ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods), he releases them from their heavy burdens (of Allâh's Covenant), and from the fetters (bindings) that were upon them." (Al-A'raaf ٧:١٥٧)

Thirteen: The deplorable situation and utter state of ignorance and moral decadence in which the people were living before Muhammad, was commissioned as a Prophet was well known to all. It is out of ordinary that a person from such a society could produce the knowledge of the earlier and latter nations and to produce laws and ordainments. This lends credence to the fact that what Muhammad was actually from Allaah, Lord of all the worlds.

Fourteen: The polytheists of Makkah, out of frustration and utter desperation to discredit the Qur'aan and Muhammad's

prophethood, accused him of taking his knowledge from non-Arab blacksmith. This is indeed, the peak of stupidity and foolishness, and it depicts the extent to which they hated him and his message. Allaah refuted this false allegation with His noble saying,

﴿ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ﴿١٠٣﴾ ﴾

"And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad (peace be upon him))" The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue." (An-Nahl ١٦:١٠٣)

Had he taken this knowledge from the people of the scriptures as claimed by the orientalists, these polytheists, among whom the Prophet lived and who knew about him more than the orientalists, would have claimed that, instead of resorting to this naïve accusation.

Fifteen: There are things in the Qur'aan which were unknown to the People of the Scripture such as stories of 'Aad and Thamood, sending down of the Table of Food, belief of Pharaoh's wife and many other details about the histories of the Prophets. This lends credence to the fact that no human being ever taught Muhammad anything.

Sixteen: There are texts from the Qur'aan and the authentic Sunnah that the people of the scripture would come to the

Messenger of Allaah, ***sallallaahu alayhi wasallam*** and ask him about matters of the unseen. Allaah says,

﴿ وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ ﴾

"***And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."***" (Al-Kahf ١٨:٨٣)

He also says,

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ ﴾

"***And they ask you (O Muhammad (peace be upon him)) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."***" (Al-Israa ١٧:٨٥)

From the Sunnah, Anas ibn Maalik – may Allaah be pleased with him – narrated: "When 'Abdullah bin Salaam heard the arrival of the Prophet at Al-Madeenah, he came to him and said, 'I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allaah's Messenger said, "Gabriel has just now told me of their answers." 'Abdullaah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Messenger said,

"The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullaah bin Salaam said, "I testify that you are the Messenger of Allaah."[١]

The point of this hadeeth is that Abdullaah ibn Salaam who was the most learned of the Jewish scholars would not have asked the Messenger of Allaah of anything had it been true that he took his knowledge from the people of the Scriptures; they Jews would have also exposed him.

Seventeen: Muhammad brought news concerning the Final Hour, the Resurrection and the news of things that would happen in the future and which actually happened as he had foretold both in his life and after his death.

Eighteen: At the time of the advent of Islaam, the human societies then were either polytheist or followed the religion of the divine scriptures. There was none then who called unto what Muhammad was calling to.

Nineteen: Allaah says,

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[١] Al-Bukhaari, Book of the Prophets, hadeeth ٣١٥١

﴿ وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِۦ مِن كِتَٰبٖ وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ﴿٤٨﴾ ﴾

"Neither did you (O Muhammad (peace be upon him)) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted." (Al-'Ankaboot ٢٩:٤٨)

Twenty: Many of the Qur'aanic verses indicate that it was impossible for the Muhammad to have taken anything from the People of the Scripture. He says,

﴿ وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكۡتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمۡ وَٱشۡتَرَوۡاْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ فَبِئۡسَ مَا يَشۡتَرُونَ ﴿١٨٧﴾ ﴾

"(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad (peace be upon him) and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought." (Aal 'Imraan ٣:١٨٧)

He also says,

﴿ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَـٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَـٰبٌ مُّبِينٌ ﴿١٥﴾ ﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad (peace be upon him)) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad (peace be upon him)) and a plain Book (this Qur'ân)." (Al-Maaidah ٥:١٥)

Allaah also says,

﴿ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٩﴾ ﴾

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad (peace be upon him)) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things." (Al-Maaidah ٥:١٩)

Shaykh Muhammad Rasheed Ridha said, "The Qur'aan is far wider in scope, superior in substance and more complete that the combination of all the knowledge of Bahirah the monk, Nastoor and all Jewish and Christian scholars of the world, let alone the knowledge of the Bedouin Arabs that Muhammad passed by on his trips to Syria."[١]

Generally, all the proofs mentioned above to show the falsity of the allegation that Judaism and Christianity were the source of the Qur'aan are also the proofs that show the falsity of the allegation that Islaam originated from other religions. For, Muhammad, ***sallallaahu alayhi wasallam*** was sent to mankind to instruct them to worship Allaah alone and avoid associating anything with Him.[٢]

Misconception Four: That the Revelation phenomenon was no more than a result of a nervous condition Muhammad was suffering from:

Some of the enemies of Islaam interpreted this condition as hysteria and some interpreted it as epilepsy.[٣]

The above misconception is an age-old one. Nations who preceded the Prophet, ***sallallaahu alayhi wasallam*** said the same thing

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[١] See: Muhammad Rasheed Ridha's Al-Wahy Al-Muhammadi p. ١٢٦
[٢] See: Al-Jawaab AS-Saheeh ١/١٩٧, ٤/٢٥-٣١; Izhaar Al-Haqq ٣/٨٣٥ – ٨٣٦; Manaahil Al-Irfaan ٢/٣١٧ – ٣٢٤; Al-Wahy Al-Muhammadi p. ١٢٣ – ١٢٦; Wahyullaah by Muhammad 'Itr, p. ١٣٦ – ١٧٦; and Al-Wahy fil-Islaam wa Ibtaal ash-Shubuhaat by Abdullaah Abdul-Hayy Abu Bakr p. ٣٣٨ – ٣٣٩.
[٣] See: Ru'yah Islaamiyyah lil-Istishraaq p. ٣٨; and Aaraa Al-Mustashriqeen Hawl al-Qur'aan ١/٣٩٨

about the Messengers sent to them. They accused their Messengers of madness. Allaah says,

﴿ كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبۡلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوۡ مَجۡنُونٌ ۝ أَتَوَاصَوۡاْ بِهِۦۚ بَلۡ هُمۡ قَوۡمٌ طَاغُونَ ۝ ﴾

"Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman! Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!" (Adh-Dhaariyaat ٥١:٥٢ – ٥٣)

The rebuttal of this accusation is as follows:

One: In the light of ways and kinds of revelations mentioned above, never was there any situation in which the Messenger, ***sallallaahu alayhi wasallam*** suffered from neurosis.

Two: It is established scientifically that a person who is in an epileptic fit loses consciousness and becomes absolutely incapable of thinking or comprehending. Compare the situation of such a person to that of our noble Prophet, ***sallallaahu alayhi wasallam*** while he received the revelation. And after receiving it, he would address his companions and inform them of what Angel Gabriel – peace be upon him – has just brought with making mistake in even a single word!

Three: Hysteria is a serious nervous disease most suffered by some during childbirth. Some of its symptoms are abnormal behaviors, hard breathing and indigestion. In extreme cases, it

could cause local paralysis, convulsion, fainting and hallucination.[1]

Therefore, the characteristics of this disease are enough a proof that situations under which the Qur'aan was revealed were definitely and absolutely free from these symptoms.

Four: Muhammad, ***sallallaahu alayhi wasallam*** had lived in the midst of the Quraysh people for forty years before Allaah sent him as a Messenger. He was known among them for bravery, truthfulness, sense of obligation, intelligence and astuteness. Leaders and elders of Quraysh came to him for arbitration whenever they disagreed among themselves. How could a person who had above qualities be a victim of this very dangerous disease that is only a degree below madness??!!

Furthermore, a mere look at the texts of the great revelation and this perfect and comprehensive divine ordainment and that great nation that emanated as a result of the message of Islaam would show that all this could not come from a crazy person. It is rather a revelation from the Lord of the Worlds to the heart of His trustworthy and truthful Prophet.

Five: There is no proof supporting this allegation. For, accounts of the life of the Prophet, ***sallallaahu alayhi wasallam*** right from his birth to his death were meticulously recorded and nothing thereof supports this allegation.

Misconception Five: That Muhammad was unsure of the revelation

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[1] See: Manaahil Al-Irfaan ١/٧٤

Ibn Taymiyyah mentioned that the People of the Scripture made this allegation against the Messenger of Allaah, *sallallaahu alayhi wasallam*. And in support of this allegation they cited Allaah's saying,

﴿ فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ ﴾

"So if you (O Muhammad (peace be upon him)) are in doubt concerning that which We have revealed unto you, (i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)) then ask those who are reading the Book (the Taurât (Torah) and the Injeel (Gospel)) before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it)." (Yoonus ١٠:٩٤)

And His saying,

﴿ ۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ ﴾

"Say (O Muhammad (peace be upon him) to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in a plain error."" (Saba' ٣٤:٢٤)

The scholars of Tafseer from among the Taabi'een such as Al-Hasan Al-Basri, Sa'eed ibn Jubayr and Qataadah said that the

verse did not in any way mean that the Prophet ever doubted what was being revealed to him. The expression was rather similar to the saying of a father to his son, "If you are really my son, you have to be dutiful to me." There is nothing in this expression that suggests that the father was doubtful of his son's paternity.[١]

The verses also implied that the People of the Scripture had what could confirm your truthfulness concerning that which the polytheists belied you. Prophet Moses – peace be upon him – also called his people to worship Allaah alone and to avoid worshipping others besides Him. Therefore, the call to monotheism was not a new call that the polytheists would reject it. Allaah says,

﴿ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَـٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾ ﴾

"And ask (O Muhammad (peace be upon him)) those of Our Messengers whom We sent before you: "Did We ever appoint âliha (gods) to be worshipped besides the Most Gracious (Allâh)?"" (Az-Zukhruf ٤٣:٤٥)

He also says,

[١] See: Jaami' Al-Bayaan ١١/١٦٩

﴿ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ﴿٢٥﴾ ﴾

"And We did not send any Messenger before you (O Muhammad (peace be upon him)) but We revealed to him (saying): Lâ ilâha illa Ana (none has the right to be worshipped but I (Allâh)) so worship Me (Alone and none else)."" (Al-Anbiyaa ٢١:٢٥)

Additionally, the people of the scripture knew that all the Messengers sent before Muhammad – peace and blessings be upon them all – were humans and not angels, as opposed to the belief of the polytheists that Messengers should be angels and not humans. This was one of the reasons for their rejection of Muhammad's call. Allaah says,

﴿ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ إِذۡ جَآءَهُمُ ٱلۡهُدَىٰٓ إِلَّآ أَن قَالُوٓاْ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولاً ﴿٩٤﴾ قُل لَّوۡ كَانَ فِي ٱلۡأَرۡضِ مَلَٰٓئِكَةٌ يَمۡشُونَ مُطۡمَئِنِّينَ لَنَزَّلۡنَا عَلَيۡهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولاً ﴿٩٥﴾ ﴾

"And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger." (Al-Israa ١٧:٩٤-٩٥)

As for the second verse (Saba' ٢٤:٣٤), there is nothing in it suggesting the Prophet's doubt concerning what was being revealed to him. Shaykh Al-Islaam Ibn Taymiyyah explained that this is an expression of fairness towards the person you are addressing. It is like when a clearly fair person tells a clearly unfair person: 'Either of us was unjust.' This expression does not mean that the just person was doubtful of his being just but rather to politely show that the unjust of both of them was clearly known.[١]

Al-Qurtubi said, while commenting on the verse, "It means: You, the polytheists, are upon error for your associating partners with your Lord Who gives you provisions from the heavens and the earth."[٢]

Conclusion

Generally, all these allegations and misconceptions are nothing but a failed attempt at discrediting Islaam and tarnishing its pure image.

Having written this treatise, I hope that I have done what I could in defending my Prophet and source of my joy Muhammad, blessings and peace of Allaah be upon him, and demonstrated my love for him in the little way I could as necessitated by the belief in him.

I beseech Allaah with His beautiful Names and excellent Attributes to accept this effort from me as an act of worship and

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[١] See: Al-Jawaab As-Saheeh ١/٧٨
[٢] See: Tafseer Al-Qurtubi ١٤/٢٩٩

to make it solely for His sake. I also beseech Him to make this booklet a source of guidance for those who reject the Prophet's Sunnah and those who have not yet accepted Islaam.

I also ask Allaah to reward in manifold any person who helped in printing, translating, publishing and distributing of this work.

Peace and blessings be upon our Prophet Muhammad, his household and Companions.